

Interlinkum - Terminus Link - Project AngelBook-

— Volume XV - Part 11 —



Ezekiel Redik Yarbrough

Interlinkum – Terminus
Link – Project AngelBook –
Volume XV – Part 11
By Ezekiel Redik Yarbrough
(DBM ECLIPZE)

Interlinkum — Prolegomena ad Nexus

Interlinkum is not a book in the traditional sense. It is a corridor, a fault line, a pressure chamber. It exists in the interval between completed structures and emergent order, between what has already been named and what has not yet stabilized into language. If Project AngelBook is an archive of revelations, and the Book of Links is a functional network of correspondences, then Interlinkum is the chaotic transmission layer where meaning breaks apart before reassembling into something usable. This volume marks the final uncontrolled phase. Here, symbols have not yet agreed on their roles. Angels appear without hierarchies, machines behave like myths, rituals resemble algorithms, and theology collapses into interface. The content of Interlinkum is not arranged to teach, persuade, or convert. It exists to destabilize inherited frameworks so that a new connective logic can emerge. What you are reading is not doctrine; it is interference.

Interlinkum gathers fragments—gnostic echoes, esoteric mechanics, technological archetypes, cultural debris, and spiritual residue—and places them into forced proximity. The resulting friction generates insight, distortion, and occasionally revelation. This is intentional. Order cannot be linked until it has been stress-tested. Coherence cannot be trusted until chaos has exhausted itself.

Each part of Interlinkum functions as a node collapse: a moment where multiple systems briefly overlap before separating again. Nothing here should be taken as final. Names shift. Symbols mutate. Roles invert. This is the last space where contradiction is allowed to exist without resolution. Beyond this point, ambiguity becomes architecture.

Interlinkum is also a warning. Once the Links are formed, traversal becomes easier—but less forgiving. The Book of Links will not explain itself. It will not tolerate mythic drift or symbolic excess. It will operate. Interlinkum, by contrast, is indulgent, violent, playful, unstable. It allows everything in so that only what truly connects will survive.

Read this volume as a liminal artifact. Do not search for conclusions. Do not expect alignment. Let the imagery overload you. Let the systems clash. Let the chaos burn itself out. When the noise finally thins, what remains will be linkable.

Interlinkum is the last fire before the network.

After this, the connections begin.

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April 19, 2022

Perseverance got to the delta of the ancient river of Mars

NASA's Perseverance rover, hunting for signs of life, has reached an important mission milestone. The spacecraft arrived safely to the dried-up ancient delta of the river on the Red Planet at the bottom of the 45-kilometer-wide Jezero crater. NASA announced this success on April 19. Mission participants stated that the delta would be a "real geological feast" for Perseverance. Scientists hope to find fossilized Martian life here. The most promising rocks will be preserved in a special container, which NASA and ESA intend to take back to Earth at the end of this decade.

NASA Perseverance Rover

"We have been observing the river delta for more than a year, the crater bottom is being investigated. Now the rover is in the region, its next steps will be to obtain images with high detail, demonstrating where it is better to start research," said Ken Farley, NASA's researcher

The annual result of Perseverance's work on Mars

Perseverance landed in February 2021 inside the Jezero crater, where, according to mission scientists, a lake and a river delta were located billions of years ago. Such humid conditions should be suitable for the existence of microbes, which means that the delta region is a rich area for searching for signs of life on Mars. Of course, if life ever existed here.

The length of the delta river of the Jezero Crater is shown in this panorama of 64 connected images taken by the Mastcam-Z system on the NASA Perseverance Mars rover on April 11, 2022, on the 406th Martian day of the mission. Authorship: NASA/JPL-Caltech/ASU/MSSS

The rover first studied the terrain south and west of the landing site during its first Earth year on Mars. But recently returned to the landing zone to get to the delta. On the way back, it even noticed the fallen parachute of the descent platform. Perseverance will spend the next week figuring out how better to explore this promising section of the

delta.

Next Year's Plan

Perseverance data show that the sediments in the delta are at an altitude of about 40 meters above the bottom of the crater. According to JPL's statement, the team is considering two options. The preferred route is through the region, nicknamed Hawksbill Gap, because it can be reached in a shorter time. But there is a backup option – Cape Nukshak, in case it will be a safer route for the rover.

The rover will spend about six months in the delta of the river. During a maneuvering campaign called Delta Front, it will collect eight samples. Then, according to the plan, Perseverance will again go to the top of the delta, where it will spend another six months. Perseverance will also try to collect fragments of sand and rocks upstream.

“We will be looking for signs of ancient life in the rocks at the base of the delta, and rocks that we think were once silt at the bottom of Lake Jezero,” Farley said.

Perseverance has launched its second science campaign a month earlier than expected, thanks to its upgraded autonomous hazard detection system that allows it to avoid obstacles in the crater such as boulders, sharp rocks, craters and sandboxes.

<https://youtu.be/oHW0jfYfCfM>

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April 19, 2022

Ingenuity celebrates exactly one year since the first flight on Mars

Exactly one year ago, on April 19, 2021, the aircraft flew over the surface of Mars for the first time. This historic vehicle is NASA's Mars Ingenuity helicopter. It was delivered to the Jezero crater on the Red Planet together with the Perseverance rover on February 18, 2021. A little more than two months later, the 1.8 kg spacecraft took off in the Martian atmosphere, hovering above the surface of the planet at an altitude of 3 m. The place over which the first flight was made is called the Wright Brothers Field — the inventors of the first airplane in the history of mankind.

NASA Perseverance with the Ingenuity Helicopter

With this 39-second departure, Ingenuity showed that air flights are quite possible on

Mars. And this is despite the fact that the atmosphere of the Red Planet is less than 1% of the density of the Earth. While Perseverance's mission is to search for evidence of life and collect samples, Ingenuity's goal is more modest, but no less important — to prove that flights in the less dense atmosphere of another planet are possible. The aircraft was designed for five flights over 30 Martian days, or sols. One sol is little longer than an Earth day — about 24 hours and 40 minutes. But the helicopter turned out to be surprisingly resilient — for a full earth year it made 25 successful flights and 45 minutes of total flight time. And this is not the limit.

Ingenuity Records

The Ingenuity team tested the helicopter's capabilities during its extended mission. For example, during its 25th flight, which took place on April 8, the device overcame 704 m and reached a maximum speed of 19.8 km/h — both of its personal records. The helicopter took on reconnaissance functions as well: aerial observations from the rotorcraft now help the Perseverance team plan the safest and most efficient routes and identify potential scientific targets.

NASA Ingenuity Mars Helicopter

Ingenuity's durability and adaptability are a testament to the robust engineering and creativity of the NASA team. For example, the helicopter's navigation software was designed to work only with flat, relatively safe terrain. But it turned out to be reliable and flexible enough to allow Ingenuity to fly over rough terrain, such as the dune-strewn area of the Southern Seith of the Jezero Crater.

The future of flight missions on Mars

During the year of their stay on Mars, a team of NASA engineers uploaded several software updates to the helicopter. But mostly they served to fix minor problems that arose here and there. Therefore, Ingenuity remains in good health and will be able to fly for some time, helping Perseverance explore the delta of the ancient river in the Jezero crater.

Ingenuity's work lays the groundwork for even greater Martian aerial feats in the future. For example, engineers are already developing larger successors — rotorcraft that could independently explore Mars. It is hoped that the future Martian helicopter will be able to fly kilometers at a time without being tied to the rover, and carry a payload of scientific equipment.

Recall that earlier MRO saw the Ingenuity helicopter on the surface of Mars.

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May 7, 2024

A powerful cosmic gravity glitch is detected in the Universe

Иван Гринько

Ivan Hrinko

Scientists have discovered a phenomenon they called a “cosmic glitch” in gravity. The discovery may explain the strange behavior of the universe, which does not coincide with mathematical calculations and simulations.

The strange behavior of gravity over vast distances has been called a “cosmic glitch.”

Photo: Unsplash

According to a new study published in the Journal of Cosmology and Astroparticle Physics, scientists from the University of Waterloo and the University of British Columbia in Canada argue that Albert Einstein’s theory of relativity may not be sufficient to explain the accelerated expansion of the universe.

“This model of gravity has been essential for everything from theorizing the Big Bang to photographing black holes. But when we try to understand gravity on a cosmic scale, at the scale of galaxy clusters and beyond, we encounter apparent inconsistencies with the predictions of general relativity. It’s almost as if gravity itself stops perfectly matching Einstein’s theory. We are calling this inconsistency a ‘cosmic glitch’: gravity becomes around one percent weaker when dealing with distances in the billions of light years,” said Robin Wen, lead author and graduate of mathematical physics at Waterloo.

In response, scientists have developed a new model to explain this glitch, which modifies Einstein’s theory to eliminate these differences. This is one possible solution to a problem that astronomers and physicists have been pondering for decades.

“Almost a century ago, astronomers discovered that our universe is expanding. The farther away galaxies are, the faster they are moving, to the point that they seem to be moving at nearly the speed of light, the maximum allowed by Einstein’s theory,” explained Niayesh Afshordi, co–author of the study and professor of astrophysics at the University of Waterloo.

Our finding suggests that, on those very scales, Einstein’s theory may also be insufficient,” he added.

According to Afshordi, their proposed model for a “cosmic glitch” is just the first step, which may be just the beginning in solving the cosmic mystery in space and time.

Earlier, we reported on how astronomers saw the curvature of space-time by Einstein

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news editor

Brings 15 years of experience in science journalism. Holds a technical degree from the National Technical University of Ukraine “Igor Sikorsky Kyiv Polytechnic Institute” in “Automation and Control in Technical Systems.” His strong technical background and skill in simplifying complex material helped him work as an author and editor in the tech sections of major Ukrainian media outlets. At Universe Space Tech, Ivan covers astronomy, science, technology, and discoveries in space research. His materials serve as a bridge between complex science and readers seeking to understand the universe in simple terms. Fascinated by space since childhood — especially black holes, dark matter, and quasars — he sees space not only as science but as a source of inspiration, philosophy, and humanity’s quest to understand their place in the cosmos.

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James Webb Telescope couldn’t find signs of life on a distant exoplanet

Oleksandr Burlaka

A new study indicates that last year James Webb was unable to find signs of life on planet K2-18b. However, scientists urge not to get upset about this, because this does not mean that we are alone in the universe.

James Webb found no signs of life on planet K2-18b despite the presence of oceans on it. Source: phys.org

Message about signs of life on K2-18b

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A study by scientists from University College Riverside, published in The Astrophysical Journal Letters, may disappoint enthusiasts of extraterrestrial life, but does not exclude

the possibility of its discovery in the near future.

In 2023, there were tantalizing reports of the presence of biosignature gas in the atmosphere of planet K2-18b, which showed several signs indicating the possibility of life.

Earth-like exoplanets

Many exoplanets, that is, planets orbiting other stars, are not easy to compare with Earth. Their temperatures, atmospheres and climatic conditions do not allow us to imagine Earth-type life on them. However, K2-18b is somewhat different.

“This planet gets almost the same amount of solar radiation as Earth. And if atmosphere is removed as a factor, K2-18b has a temperature close to Earth’s, which is also an ideal situation in which to find life,” says UCR project researcher and author of the article Shang-Min Tsai. The atmosphere of this world consists mainly of hydrogen, unlike ours based on nitrogen. However, there is an assumption that K2-18b has aquatic oceans similar to those on Earth.

Last year, a team from Cambridge, using JWST, discovered methane and carbon dioxide in the atmosphere of K2-18b — other elements that may indicate signs of life.

Signs of life on planet K2-18b

“What was icing on the cake, in terms of the search for life, is that last year these researchers reported a tentative detection of dimethyl sulfide, or DMS, in the atmosphere of that planet, which is produced by ocean phytoplankton on Earth,” Tsai said.

Since the telescope’s data were inconclusive, the researchers wanted to understand whether enough dimethyl sulfide could accumulate to be detected on K2-18b, which is about 120 light-years from Earth. As on any other planet at this distance, it is impossible to obtain physical samples of atmospheric chemicals.

Telescope capabilities

Based on computer models that take into account the physics and chemistry of dimethyl sulfide, as well as a hydrogen-based atmosphere, the researchers found that it was unlikely that the data indicated the presence of this gas. “The signal strongly overlaps with methane, and we think that picking out DMS from methane is beyond this instrument’s capability,” Tsai said.

However, the researchers believe that dimethyl sulfide can accumulate to levels that can be detected. For this to happen, plankton or another life form must produce 20 times more DMS than is present on Earth.

Detecting life on exoplanets is a difficult task, given their distance from Earth. To find the DMS, the Webb Telescope will need an instrument capable of better detecting infrared waves in the atmosphere than the one used last year. Fortunately, the

telescope will use such an instrument later this year, which will allow us to definitively find out whether dimethyl sulfide exists on K2-18b.

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January 3, 2024
Earth's gravity can tear asteroids to pieces

Oleksandr Burlaka

Scientists are interested in why fewer large asteroids approach the Earth than they could. They come to the conclusion that the gravity of our planet is capable of tearing apart large rocks that fly too close to it.

The Earth is tearing asteroids to pieces. Source: www.hw.ac.uk
Asteroids around us

It seems to people that the collision of our planet with an asteroid is one of the greatest dangers threatening humanity. However, in fact, there are much fewer large rocks that come dangerously close to us than there could be. At least, this is evidenced by a study by Finnish and American astronomers, which has already appeared on the arXiv preprint site.

The suspicion is that although there are enough asteroids at distances commensurate with the Earth's orbit, only a few of them cross it in a dangerous way. The authors of the study have suggested that the reason for this may be the gravity of our planet, which destroys large celestial rocks when approaching.

For ten years, they have been observing asteroids that are approaching our planet in the hope that sooner or later one of them will be torn apart, but this has not happened. Then the scientists assumed this was quite rare and decided to prove their assumption through calculations.

A model of the destruction of asteroids by the Earth

Scientists began by creating a mathematical model of how often asteroids of different sizes should approach the Earth. Then they compared its predictions with what was actually observed and made sure that there were significantly fewer large objects

coming to us than they should have.

Then they tested the assumption that the reason for this was the gravity of the Earth, which tore them to pieces and scattered small fragments in space. They changed the model so that it took such phenomena into account, and it accurately repeated the real number of small asteroids approaching us.

This study shows that our ideas about a possible disaster related to a space rock may be incorrect. A collision with bodies capable of destroying all life on the planet is an extremely unlikely thing. But space rocks, which would destroy an entire city in a collision, are a very real danger.

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Oleksandr Burlaka
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PhD in Technical Sciences, graduated from Kharkiv National University of Civil Engineering and Architecture with a degree in "Technology of Building Structures, Products, and Materials." Since 2013, he has been popularizing science in Ukrainian through dozens of public lectures and articles in science media such as Nauka.ua, UAgeek.space, scienceukraine.com, My Science, and others. He participated in projects like 15x4, Free University MaidanMonitoring, pre post, and more. Previously, he wrote about paleontology, archaeology, biology, geography, and history, but in recent years, he has focused entirely on astronomy and space. Author of around 15 academic publications, participant of the 31st Young Scientists' Conference on Astronomy and Space Physics (2025), and nominee for the Eurocon-2022 award for a series of online articles about spaceflight. He values respect for scientists and engineers behind every discovery and mission in his work. Google Scholar | ORCID

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January 3, 2024

The force of gravity: Hubble telescope photographed Einstein ring

Mykyta Lytvynov

The Hubble mission team has published a very interesting image taken by a space telescope. It demonstrates a phenomenon known as the Einstein ring.

Einstein ring photographed by the Hubble telescope. Source: ESA/Hubble & NASA, H. Nayyeri, L. Marchetti, J. Lowenthal

Einstein ring is a type of gravitational lens. It is formed when light from a very distant object is distorted into an annular shape by the gravity of a closer object. The phenomenon occurs when the radiation source, the lensed object and the lensing object are on the same straight line.

In this case, the lens was the galaxy SDSS J020941.27+001558.4, which is located 2.7 billion light-years from Earth. The bright dot at the top of the Einstein ring created by its gravity corresponds to the galaxy SDSS J020941.23+001600.7, which apparently is quite close to it.

The ring consists of light emitted by a much more distant galaxy. Astronomers estimate that, due to the expansion of the Universe, it is now located at a distance of 19.5 light years from Earth.

Scientists are actively using gravitational lenses to study the Universe. They make it possible to observe objects so far away and dim that even the most powerful telescopes would not be able to see them under normal circumstances.

Earlier, we talked about how the James Webb Telescope photographed Einstein perfect ring.

According to <https://esahubble.org>

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Mykyta Lytvynov

science communicator, author

Part of the Universe Space Tech team since 2017. Focuses on interplanetary missions, the history of space exploration, rocket launches, and scientific discoveries in both near and deep space. Over the years, he has written dozens of materials — from fact-checked news to deep-dive analyses. His fascination with space began in childhood and eventually became his professional direction. He joined Universe Space Tech to tell readers about modern space events in a clear and engaging way. His writing combines accuracy, structure, and deep respect for scientific knowledge.

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Home » News » Science » What is the Big Bang theory?
January 24, 2022

What is the Big Bang theory?

The Big Bang theory is the leading explanation of how the Universe got started. Simply put, the Universe was born from an infinitely hot and dense point called a singularity. At one point, it “exploded” — swelled and stretched. In the first moments, this process took place at an unimaginable speed, and then, as space cooled, it slowed down, but did not stop. It has been happening for the last 13.8 billion years.

Existing technologies do not yet allow astronomers to literally look at the birth of the Universe. Much of what we know about the Big Bang comes from mathematical formulas and models. However, astronomers can see the “echo” of the expansion through a phenomenon known as the cosmic microwave background.

The Big Bang: The Birth of the Universe

In addition to the Big Bang, there are alternative explanations for the origin of the Universe — such as eternal inflation or an oscillating Universe.

The Big Bang: The Birth of the Universe

About 13.7 billion years ago, everything was concentrated in an infinitesimal singularity, a point of infinite density and heat. Suddenly, an explosive expansion began, inflating our Universe outward at a speed exceeding the speed of light. It was a period of cosmic

inflation that lasted only 10-32 seconds, according to the theory of physicist Alan Guth in 1980, which forever changed our ideas about the Big Bang.

When cosmic inflation came to a sudden and still mysterious end, more classical descriptions of the Big Bang took hold. The flow of matter and radiation, known as “reheating”, began to populate our Universe with baryonic matter.

Infographics showing the evolution of the Universe from the Big Bang. Photo: Astrosprint

According to NASA, all this happened in just the first second after the creation of the Universe, when the temperature was still unimaginably high — about 5.5 billion degrees Celsius. The cosmos contained a huge number of fundamental particles, such as neutrons, electrons and protons — the “raw materials” that would become the building material for all matter in the Universe.

“Afterglow” of the Big Bang

This early “soup” is impossible to see because it could not hold visible light. “Free electrons would cause light (photons) to scatter in the same way that sunlight is scattered by water droplets in clouds,” NASA said. However, over time, these free electrons met with cores and created neutral atoms or atoms with equal positive and negative electric charges. This allowed light to “originate” 380 thousand years after the Big Bang.

This light, which is sometimes called the “afterglow” of the Big Bang, is more correctly called the cosmic microwave background (CMB). It was first predicted by Ralph Alfer and other scientists in 1948, but it was discovered by chance, almost 20 years later.

Relic radiation. Photo: Wikipedia

This discovery occurred when Arno Penzias and Robert Wilson (both from Bell Telephone Laboratories in New Jersey) were building a radio receiver in 1965. According to NASA, they received higher temperatures than expected. At first, they thought that the anomaly arose due to the fact that the excrement of pigeons that settled in the antenna interfered. After cleaning them, the anomaly did not disappear. At the same time, a Princeton University team led by Robert Dicke was trying to find evidence of relic radiation and realized that Penzias and Wilson had stumbled upon it during their strange observations.

Age of the Universe

Currently, relic radiation is observed by many researchers and in many spacecraft missions. One of the most famous projects was NASA’s Cosmic Background Explorer (COBE) satellite, which was used to create a sky map in the 1990s. COBE was followed by several other missions, such as the BOOMERanG experiment (aerial observations of millimeter extragalactic radiation and geophysics), NASA’s Wilkinson Microwave Anisotropy Probe (WMAP) and the European Space Agency’s Planck satellite. The

observations of the last one, first published in 2013, mapped the relic radiation with unprecedented detail and showed that the Universe was older than previously thought: 13.82 billion years, not 13.7 billion. The mission of the research observatory continues, and new maps of relic radiation are periodically released.

The temperature map of the relic radiation obtained during the first year of operation of the “Planck”. Photo: Wikipedia

However, the map gave rise to new riddles. For example, why the Southern Hemisphere turned out to be redder (warmer) than the Northern Hemisphere. The Big Bang theory says that the relic radiation should be basically the same wherever you look. But in practice it turned out not to be so.

The study of relic radiation also gives astronomers clues about the composition of the Universe. Researchers believe that most of the cosmos consists of matter and energy that cannot be recorded using conventional terrestrial instruments, which led to the names “dark matter” and “dark energy”. It is believed that only 5% of the Universe consists of matter, such as planets, stars and galaxies.

Expansion vs. Explosion

Although the Big Bang is often called an “explosion”, this is a misconception of it. During an explosion, fragments are ejected from the central point into the already existing space. If you were at the center point, you would see that all the fragments were moving away from you at about the same speed. But the Big Bang wasn't like that. It was rather an expansion of space — a concept derived from the equations of Einstein's general theory of relativity, but having no analogue in classical physics.

This means that all the distances in the Universe are stretching at the same speed. Any two galaxies separated by a distance of X are moving away from each other at the same speed, while a galaxy at a distance of $2X$ is moving away at twice the speed.

Ongoing expansion of the Universe

The Universe is not only expanding, but it is doing so with acceleration. This means that in the distant future all the galaxies will be so far away from each other that it will seem to observers that there are no other galaxies in the Universe at all.

“If you wait long enough, eventually the distant galaxy will reach the speed of light. This means that even light will not be able to bridge the gap that opens between this galaxy and us,” explains Harvard University astronomer Avi Loeb.

Some physicists also suggest that the Universe we encounter is just one of many. In the “multiverse” model, different Universes will coexist with each other like bubbles floating side by side. The theory suggests that during this first big push of inflation, different parts of spacetime grew at different rates. This could give rise to different Universes with potentially different laws of physics.

It is possible that the Big Bang was not the first inflationary period that the Universe experienced. Some scientists believe that we live in a cosmos that goes through regular cycles of inflation and deflation. We're probably just living in one of those phases right now.

JWST and the Big Bang

A telescope is almost a time machine that allows us to look into the distant past. Hubble showed us the galaxies as they were many billions of years ago. And Hubble's successor, the James Webb Space Telescope, can look even deeper into the past. NASA hopes to be able to see the time when the first galaxies formed, almost 13.6 billion years ago.

James Webb Space Telescope. Source: NASA

Unlike Hubble, which sees mainly in the optical wavelength range, JWST — an infrared telescope — has a great advantage when observing very distant galaxies. The expansion of the Universe means that the waves emitted by it are stretched, so the light emitted in the visible wavelength range actually reaches us in the infrared range.

Probably, thanks to James Webb, we would see the early Universe quite different from the one that was revealed to us in theoretical calculations.

You can also read about what a light-year is.

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January 21, 2022

What are “oxygen candles” and why do astronauts need them?

It is known that there is no “top” and “bottom” in space, and in general many things there look completely different. For example, we are used to the fact that a candle emits light when burning and absorbs oxygen from the air, releasing carbon dioxide. And on spacecraft and orbital stations there is always a supply of amazing candles burning without light, but with the release of oxygen.

“Oxygen candle” in the movie “Life”. In fact, it does not glow and has a simpler design. Of all the substances that we constantly encounter, oxygen is the most reactive. This is due to the structure of its diatomic molecule. More than two billion years ago, it caused a global ecological catastrophe. At first, it was just a by-product of the vital activity of the first photosynthetic cells and gradually accumulated in the atmosphere. When its concentration reached 2%, a mass extinction of living organisms began, for which oxygen turned out to be poison. But some organisms have managed to adapt to it and continue their evolution. Now we cannot imagine life without this gas.

In the beginning there was aviation

The minimum air pressure at which most people remain conscious and can perform meaningful actions is 0.47 bar. Such pressure is observed at an altitude of about 6 km above sea level. However, it should be remembered that there is only 21% oxygen in the air. If you breathe pure oxygen, its pressure can be reduced to about 0.15 bar. This was used by the pilots of the first high-altitude aircraft with leaky cabins — they took with them the vital gas in compressed form in cylinders, from where it was fed into oxygen masks.

Such a scheme could only work for the life support of small crews. On modern passenger airliners carrying hundreds of passengers, the problem was solved by creating the most airtight hull. By pumping air from the external environment (pressurization), a pressure of at least 0.7 bar is maintained there. In case of depressurization of the aircraft, all passengers and crew members are provided with oxygen masks. Only gas is supplied to them not from heavy steel cylinders, but from special chemical generators. They start working when ignited by a pyrotechnic capsule or a spark from a piezoelectric element and emit oxygen for about 20 minutes. During this time, the aircraft should descend to a relatively safe altitude of 4 km.

Emergency life support kit for airplane passengers. At the bottom — oxygen masks, at the top — a cartridge with a gas-generating mixture

Currently, oxygen generators are manufactured from sodium chlorate NaClO_3 with the addition of small amounts of barium peroxide BaO_2 and potassium perchlorate KClO_4 . After ignition, a self-sustaining exothermic reaction begins in such a mixture, proceeding at a temperature of 260 °C. The products of its “combustion” need to be additionally cleaned of toxic barium oxide and cooled. Therefore, when the issue of emergency oxygen supply to space flight participants arose, another solution was chosen.

From airplane to spacecraft

Peroxides — compounds in which there are more oxygen atoms per metal atom than are “supposed” according to its valence — are already used in the first manned spacecraft. They gradually react with water vapor and carbon dioxide from the air, absorbing them and releasing oxygen in return. All this worked fine while the spacecraft with a small internal volume went into orbit. But already during the Apollo missions, it

became clear that sometimes there was a need to quickly “deliver” an additional amount of oxygen to a certain place. The fact is that in zero gravity, mixing of air in a confined space occurs much slower than in terrestrial conditions. Therefore, its composition at different points of the spacecraft or orbital station may vary greatly.

This became especially critical at the Soviet/Russian Mir station, which consisted of many compartments. Some of them simply could not be effectively “ventilated”, and the astronauts, going there, specially took with them chemical oxygen sources. They were called “Wiki” and consisted of lithium perchlorate LiClO_4 with a small addition of fine iron powder. When they “combusted”, the temperature rose to 600 °C, due to which a large volume of gas was quickly released. This also made it possible to save on the delivery of compressed oxygen in cylinders from the Earth. Therefore, the “Wiki” at the station was burned quite often.

Astronaut Jerry Linenger, a member of the expedition to the Mir station, holds an oxygen candle “Wiki”. Source: NASA

The disadvantage of such sources was their flammability. If there were inclusions of organic substances in the mixture or just a too dense clot of iron powder, the “candle” naturally lit up. The most unpleasant of such incidents occurred in February 1997 while working in the Kvant module. Unexpectedly for the astronauts, “Wiki” turned into a small torch, which began to fly around the orbital station, splashing molten metal. It was hardly possible to avoid a massive fire and evacuation of the Mir station.

Similar oxygen generators are available on the ISS. They are designated by the abbreviation SFOG. In order to avoid dangerous situations, their manufacture is carefully controlled, and their use is prescribed only in extreme cases. In addition, some changes have been made to the composition of the “oxygen candles”, thanks to which they now “burn” at a temperature of less than 500 °C.

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[July 28, 2023](#)

[Astronomers saw the curvature of space-time by Einstein cross](#)

A massive galaxy created a rare curvature in the path of light that took billions of years to reach us. In the resulting photograph, it is noticeable how the curvature of space-time around a massive object in the foreground divides the light behind it into four parts, like the points of a cross. This phenomenon is called the Einstein cross. Its observation and analysis add to a growing catalog of these rare phenomena that may help us better understand more distant regions of the Universe.

[Einstein Cross DESI-253.2534+26.884, which is observed using MUSE](#)

Spacetime is not uniform. Gravity causes it to bend, which creates interesting effects with any light passing through it. Basically, we observe this with the help of a so-called gravitational lens.

But the light distorted by gravity is not always obtained in the form of a lens. Sometimes the light is smeared, sometimes mirrored. But if the alignment is correct, you can see four duplicates located around the object in the foreground.

Led by astronomer Aleksandar Cikota from NOIRLab NSF, an international team of scientists has confirmed a particularly remarkable example in the Legacy Imaging Surveys data of the Dark Energy Spectroscopic Instrument (DESI).

[Confirmation of Einstein Cross](#)

The gravitational lens was first discovered in 2021. But further observations using the MUSE instrument of the Very Large Telescope (VLT) confirmed another classification of the gravitational lens in the form of an Einstein cross.

DESI-253.2534+26.8843. Objects with the notation G are objects located at a similar distance to the original galaxy

The resulting image shows a massive red galaxy in the foreground. There are four blue lights around it; these are duplicated images of a more distant lens galaxy. Together, the system was named DESI-253.2534+26.8843.

The researchers also conducted simulations using software called GIGA-Lens, a framework for modeling strong gravitational lenses. This has allowed them to quickly and accurately calculate the properties of the system, finding that the total stellar magnitude of the source galaxy is 10.47. They could also investigate the influence of a smaller galaxy in the foreground, which has a weaker lens effect.

More gravity lenses in the future

This information is important for studying the properties of lens galaxies in the distant Universe. Magnification allows us to see them in more detail. But it is necessary to clearly understand exactly how the lens affects the light passing through it. The team's work shows that with the help of modeling, we can get the properties of a gravitational lens faster than we could before.

"This discovery specifically demonstrates the very promising future of modeling strong lens systems, which are expected to be discovered in the next decade," the scientists summarize in their conclusion.

Earlier we reported on how the gravitational lens of the Sun would help to see exoplanets.

The study was accepted into the publication of The Astrophysical Journal Letters and is available on arXiv.

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July 28, 2023

Two rare optical phenomena formed in the sky at once: Photo

The photographer who photographed the plane high in the sky could not believe his eyes when he saw a bright rainbow contrail plume. Soumyadeep Mukherjee from India said that on July 19, he planned to capture the solar transit of the International Space Station (ISS) against the background of the Sun, but everything went awry.

The phenomenon of parhelion and rainbow contrail in one photo. Authorship:

@soumyadeepmukherjeephotos

“At about five o’clock in the evening, I settled down on my terrace and was completely ready to capture the ISS transit through the night sky. However, clouds moved in, and my plans were thwarted. I was already upset when I suddenly saw a rare phenomenon – parhelion. While I was photographing, I saw the plane and its rainbow plume — it was an incredible sight. Capturing this rare optical phenomenon has always been on my wish list,” Mukherjee said.

Multicolored rainbow contrails of a passenger airliner high in the sky over India. Photo:

@soumyadeepmukherjeephotos

As a result, the photographer simultaneously managed to capture the rainbow traces of exhaust coming out of the back of a commercial aircraft, as well as the phenomenon of parhelion.

What are rainbow contrails?

Contrails in the sky, which are left behind by aircraft, mainly consist of condensed water vapor from aircraft engines. Rainbow contrails are created by individual water droplets that diffract sunlight.

Soumyadeep Mukherjee took a series of stunning rainbow trails over Kolkata, India.

Image authorship: @soumyadeepmukherjeephotos

According to Atmosphere Optics, when droplets of the same size diffract their colored light in the same direction, the colors become visible to people on earth.

Earlier we reported what you need to know about the most beautiful celestial spectacle of summer – silver clouds.

More of Mukherjee’s works can be found on his Instagram.

According to Space

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June 14, 2023

Gravitational lens turns supernova into Einstein Cross

Astronomers have received an unusual image of a distant supernova SN Zwicky. Its light was so badly distorted by the gravity of another galaxy that it turned it into an Einstein cross.

Supernova SN Zwicky. The gravitational lens quadrupled its image, creating an Einstein cross. Source: Joel Johansson

The supernova was discovered during the ZTF (Zwicky Transient Facility) survey carried out by the Palomar Observatory telescopes. It is performed in the visible and near infrared range. Its purpose is to search for objects that dramatically change their brightness, such as supernovae and gamma-ray bursts. It is also used to track comets and asteroids.

SN Zwicky attracted the attention of astronomers due to its remoteness. It broke out in a galaxy located at a distance of 4 billion light-years from Earth. The flare was seen

thanks to a closer galaxy, which is located on the line between SN Zwicky and our planet. Its gravity acted as a lens, increasing the brightness of a distant supernova by 25 times.

After the discovery of the supernova, the researchers used other ground-based telescopes to take pictures of it. They were in for a surprise. The photos taken by the Keck Observatory demonstrated that the gravitational lens not only amplified the light streams from the supernova, but also distorted them in such a way that its image “quadrupled”. This curious optical effect is sometimes called the Einstein cross.

Supernova SN Zwicky. The gravitational lens quadrupled its image, creating an Einstein cross. Source: Joel Johansson

As for the supernova, it has been classified as Type Ia. Such events occur as a result of the explosion of white dwarfs that have exceeded the maximum possible limit of their mass. Since approximately the same amount of energy is always released during Ia supernova outbreaks, astronomers actively use them as standard candles to determine distances in the universe.

Earlier we talked about whether Betelgeuse could explode in the coming decades.

According to <https://www.caltech.edu>

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The Walking Stick Trantaloids (HAV) from Epsilon Eridani?
March 14, 2024 / Joost

A Trantaloid? (18)
— CALL FOR CHINESE AUDIENCE / December 2025 — (43,44)

On March 6, 2024 a video presentation by Linda Moulton Howe was posted on YouTube (1). It was from a presentation at the Los Angeles Conscious Life Expo that was held in February 2024 (2-16). She said a number of interesting things, like her account on the cattle mutilations (17).

This article focuses on a part that is related to information from an undisclosed whistleblower about a species that would be called 'the Walking Stick Trantaloids' . What do we know about them? How does this match with other information on this website?

JOINT SPECIAL OPERATION COMMAND ON MARS

We recently used information from Linda Moulton Howe in regard to her interview with Brian S. and his flight over that mysterious hole in Antarctica (19). In the video-excerpt below Linda mentions the Joint Special Operation Command, JSOC.

JSOC (imagegrab from (1))

Earlier in the video she said the following about JSOC: "The American Mars base is overseen by JSOC which is the ultra Elite joint Special Operations Command that conducts highly classified and complex operations from its base on Earth in Fort Liberty North Carolina near the Army's Fort Bragg. JSOC and a classified US Navy group manage the operations of the Martian base"

I'm not sure of the timing of all this information. Linda Howe talks about a fairly recent contact with an Aerospace source with high classifications, starting in the end of 2019 through proton mail. He seems to speak in the present tense, as if all this is current. What kind of Secret Space Program is JSOC part of? It doesn't look like it is associated

with the Antarctic/Mars Germans (20). Nor does it appear to be part of the Earth Alliance (21).

Howe asked her source why JSOC was on Mars. He said that JSOC was there ‘to prevent a future Earth event from occurring. There is an ongoing threat of a conflict between us, our allies and the very dangerous Walking Stick Race of Trantaloid Insects from Epsilon Eridani” (1)

EPSILON ERIDANI

Linda Howe uses a star map that includes Epsilon Eridani as the star system where these hostile insectoids would come from. Until now we have spoken about this star system only in connection with the Kahel with Val Nek as the most well known representative of that star system (22). A person from that star system was also mentioned in the Oscar case, where he was seen in a spaceship next to someone from the Tau Ceti System (23). The Kahel are said to live on the first planet in that system according to Elena Danaan (24).

These Walking Stick Trantaloids would live on the third planet according to an undisclosed source that informed someone called Victor Martinez. We can read: “The source also reportedly stated to Martinez that the home world of the alleged hostile alien species, the Trantaloids, “is the third planet out from the star Epsilon Eridani in the constellation Eridanus at 10.5 light-years away. Although somewhat cooler and fainter than our sun, it is very similar.” (25, article from 2010)

It is interesting to note that there is no mention of Trantaloids or any hostile malevolent insectoid species on Epsilon Eridani in Elena’s work. They also have never been mentioned anywhere as far as I know. We have come to know all kinds of malevolent species, but these are not among them.

ZETA RETICULI AND THE EBEN

While searching through the information on these Trantaloids I stumbled upon an article from a deleted website dealing with Serpo articles. Luckily they were archived in the internet archive and I made a copy of the article that mentioned the Trantaloids (26). Some of it can also be found at (27). We have spoken about that alleged mission that would have taken place to the planet Serpo in the Zeta Reticuli constellation to a planet of the Eben from 1965 to 1978 (28). That source says that the Trantaloids would come from a planet called Silus in the Zeta Reticuli constellation as well (29).

So, what to make of this? Are they from Epsilon Eridanus or from Zeta Reticuli? Or, as a member of the GA Study Group (30) suggested, they might have originated in the Zeta Reticuli system but moved to Epsilon Eridanus. If anyone has anything sensible to say on this issue please do so.

A TRANTALOID PRISONER IN 1961 AND A TALK WITH PRESIDENT REAGAN IN 1981

In (29) we can read about an alleged conversation that would have taken place between president Ronald Reagan and a few advisers on the issue of extraterrestrials. In this talk the Trantaloids are mentioned:

The Eben from Serpo, Zeta Reticuli (31)

“The CARETAKER: Mr President, the five (5) species are called, Ebens, Archquloids, Quadloids, Heplaloids and Trantaloids. These names were given to the alien’s species by the intelligence community, specifically MJ-5. The Ebens are friendly; the Trantaloids are the dangerous ones.

WM CASEY: Mr President, we have a Trantaloid, but it is dead. We captured it in 1961 in Canada and we had it in captivity until 1962, when it died.

. . . the Trantaloids have strange materials . . . nothing like [those found on] Earth. These ALIENS CAN IMITATE HUMANS. They CAN LOOK LIKE BLOND HUMANS. However, they are not blond, but UGLY-LOOKING INSECTS.

WM CASEY: They are pretty nasty looking.

PRESIDENT: Well, they would stand out.

ADVISED #4: No, Mr President, as I said THEY CAN IMITATE LOOKING LIKE HUMANS.” (29)

MEET OUR ALLIES

In the video excerpt below we can hear Linda M. Howe (who is over eighty years old) talk about what her contact said about our allies. “The groups that have joined this fight are the Tall Whites, the original Grays that are not cloned or biological artificial Grays, and what you call Nordic Types. The Nordics are from the Sirius B system and look very much like Earth Scandinavian people.”

Linda Moulton Howe on what her source told her about the Trantaloid Walking Stick Species (1)

Linda asked where the original biological Grays were from and she was told that they would originate from the Epsilon Indi system. They are designated as “The Orange” in JSOC terminology. The whistleblower Dr. Michael Wolf also mentioned these Orange ‘Grays’; he was told that they were from the Andromeda Constellation, however (41). Wolf also claimed that a certain Gray-autopsy video was real (42). This would have been an autopsy on one of the Orange-skinned ones too. One of the functions of the Mars base would to ‘listen’ in order to detect, mainly the Walking Stick species.

Linda Howe then asked what the situation was in 2024 and she was given the answer that there is concern about the real purpose of an object that was found in the orbit of Ganymede. Another concern is that there might be other hostile species that may

challenge our entry into deep space. The sources reassuringly said that we would have off-world species that would make sure that Earth would remain safe.

The threat of this walking stick shapeshifting insectoid species would be one of the main reasons why they aren't telling us the truth, says Linda Howe.

SOME REFLECTIONS

As you might have noticed this website uses the framework of Elena Danaan's perspective on our galactic reality as the foundation. It doesn't treat it as gospel, but I think it is the most comprehensive information we have available at the moment. Much of it is corroborated by SSP-participants and whistleblowers. The result of this approach is that I tend to compare other information with this foundation, where I also am inclined to put more credence to the ED work than to other information that strongly deviates from it. Although I try to be neutral I simply have my preference for the ED material.

Artistic impression of the Tall Whites/Kiily Tokurt by Stef Zak (snapshot taken from (38))
Having said that, I would like to reflect on the information given by Howe's contact. I would like to start off with those species that he calls 'allies'. Tall Grays, Grays (Orange) and Nordics from Sirius B. When I look at those species they are strikingly different that the allies we have come to know, namely the ones from the Galactic Federation of World (32).

I would be inclined to see the allies here from the Dark (Deep State) Secret Space Programs, like the Kiily Tokurt (Tall-Whites) (34) and some Gray species. I can't remember any Nebu-Grays being slightly orange and originating in the Indi Constellation working with the US, though.

When thinking about Sirius B blonde Nordics I am inclined to think of the Ashtar Collective before it was disbanded in November 2022 in this context and not the T-Ashkeru allied with the Galactic Federation of Worlds. On the page on the Ashtar Collective and Ashtar Galactic Command (35) we can read the following: "Whereas the Ashtar Galactic Command is benevolent, the Ashtar Collective is not. In 'A Gift from the Stars' we come across the following description of this group based in Sirius B: "Humanoids of various types (Sirius B/Altair mainly), Reptoids, Greys, Insectoids, and genetically engineered species, also called 'The Sirian Collective'. The headquarters are located in the Sirius B system on the planet Morga." (24, p.319 and 35). So, Sirius B (36) wasn't exactly a place that was governed by benevolent species.

To round off this article my hypothesis would be that Howe's contact is part of a dark (Cabal) US SSP-program that used to work with members of the Alliance of the Six, like the Kiily Tokurt, and perhaps species like the Solipsi Rai or the Zeta Reticuli (37). The US worked with the people from Altair who were also present in that Sirian Collective or the Ashtar Collective. If this hypothesis were valid it would mean that they are no longer in contact with them on Earth. It also casts doubt on the existence of these Trantaloids from Epsilon Eridanus. That would explain why they aren't mentioned anywhere.

Perhaps our so called 'allies' made up this species to instill fear in us and make us dependent on them?

On the other hand it would have been the benign Eben from Zeti Reticuli that would have given that information on the Trantaloids. They wouldn't have a reason to lie to us.

Well, quite a complicated topic to discuss. It would be wonderful if Elena would take a look at her GFW-library or even the one on Nibiru, to look for these Trantaloid species, to confirm or deny their existence. If you are still up to it after reading this long article, join the Study group or subscribe to another group or channel (30).

Caroline Cory, Speaker at the Conscious Life Expo 2024 (2,4)

FOOTNOTES

(1) Linda Moulton Howe 2024 Military & Aerospace Whistleblowers Update (also see (39) for a related video with related content).

(2) Conscious Life Expo 2024 – I took a look at the people who gave presentations or workshops and I recognized a few people that also appear on this website. I picked them out and added the related articles (which sometimes are quite critical). Here we go:

– Daryl Anka (Bashar) (3)

– Elizabeth April (Elena mentioned her in Webinar 4. at 2h17', also see Webinar 4 in GA Study Group)

– Caroline Cory (4)

– Daniel Sheehan (5,6)

– Viviane Chauvet (7,8)

– Brad Olsen (9,10)

– Sacha Stone (11)

– Jason Shurka & Dr. Sandra Rose Michael (12)

– Drs. JJ & Desiree Hurtak (13)

– Ismael Perez (14)

– Debbie Solaris (15, 16)

(3) Bashar, the Far Sight Institute and the Essassani-Resistance Movement Psy-op

(4) Scalar Waves, DNA and Konstantin Meyl

(5) Introducing Danny Sheehan and the UFO Cover-Up Standards by US Agencies

(6) Daniel Sheehan Describes various Groups of Extraterrestrials

(7) The 'Music' in an Arcturian Spaceship

(8) On Arcturians and the Grays

(9) A No-Fly Zone over a Mysterious Opening in Antarctica

(10) Nuclear Bombs leading to the Antarctic Treaty of 1959?

(11) CONVERSATION WITH SACHA STONE ~Tracing Humanity's Journey to Enlightenment and Liberation ~ Aug 2023

(12) TLS and the Interdimensional Giansar

(13) Some Doubts about the Enlil-Yahweh-vibe

(14) Some Thoughts on the Philosophy of Ismael Perez

- (15) The Placing of Humanity Right Next Door to the Draco's
- (16) To Receive Arcturian Information Boosts
- (17) Cattle Mutilations and the Tanzany
- (18) Trantaloid 3D Reconstruction
- (19) A No-Fly Zone over a Mysterious Opening in Antarctica
- (20) The Antarctic Germans – An Overview
- (21) The Earth Alliance
- (22) Epsilon Eridani and Val Nek
- (23) Tau Ceti Time – Scroll to the part on the Oscar case.
- (24) Danaan, E. (2020) A Gift from the Stars – See page 168 for more information on the Kahel
- (25) Beware the Trantaloids
- (26) Serpo Release 23 – Also see (33)
- (27) The 5 Species Described in Serpo Releases 23 and 27A
- (28) Genetic Experiments and Cloning on Planet Serpo by the Peaceful Eben
- (29) here is the complete list of the alien species the U.S. Government knows of and has catalogued:
 - 1) Ebens = Planet SERPO in Zeta Reticuli (see 28)
 - 2) Archuloids = Planet PONTEL near the Cygnus Arm
 - 3) Quadroids = Planet OTTO in Zeta Reticuli (genetically engineered “praying mantis” and lizard-like creatures created by the Ebens)
 - 4) Heplaloids = Planet DAMCO near the Cygnus Arm
 - 5) Trantaloids = Planet SILUS in Zeta Reticuli (taken from 26 or 27)

President Ronald Reagan (on the right) – snapshot from (40)

(30) Telegram groups: Galactic Anthropology (general updates), Galactic Anthropology Study Group, Alex Collier and Andromedans Study Group and the Galactic Anthropology Library. You can of course also comment below the articles here. There is also a facebook page that you can join. In October 2023 I started a Laura Aboli Archive to store the multiple ways the Deep State is losing its terrible grip on our world in a topic format with very topical subjects. See: Laura Aboli Archive. Elena Danaan also has her own telegram channel which is accessible for most people. In November 2023 I started a new account on X (formerly Twitter): Galactic Anthropology on X. Also available on VK. In January 2024 I started a project called Gondolath that combines ET Disclosure with Current events in a loosely and sometimes playful manner. There are also more and more articles available in video format: both on Youtube and on TikTok. Like and subscribe!

- (31) Footage of Alien from Zeta Reticuli! Roswell UFO Crash Survivor
- (32) The Galactic Federation of Worlds
- (33) Human-looking ETs secretly in U.S.?
- (34) The Kiily Tokurt from Vela
- (35) The Ashtar Galactic Command and the Ashtar Collective
- (36) Sirius B (Thula)
- (37) The Ciakahrr are on their Own after the Dismantlement of the Alliance of the Six

(38) STAR NATION NEWS Ep 10 ~ Dec 25 2023

(39) March 2, 2022 – What are Trantaloids? Are they a threat?

(40)

<https://ufoslice.com/w/9mHzgr14aFs/march-2-2022-what-are-trantaloids-are-they-a-threat>

(41) 'THE REVELATIONS OF DR MICHAEL WOLF ON THE UFO COVER UP AND ET REALITY'

(42) ALIEN AUTOPSY. Roswell – The FULL footage. ORIGINAL Ray Santilli tape. 1995. – Not a video for the weak-of-heart – This alien is cut open completely.

(43) Starting in November 2025 I have noticed a lot of people visiting my website from China. Could anyone please tell me what is going on there? Why all the interest in specifically this article? Please contact me or comment below this article.

(44) 來自波江座ε星系的杖狀類人猿（HAV）？

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Contactees, Deep State, disclosure, Elena Danaan, Secret Space Program, Star Races, Whistleblowers

Aerospace, Aliens, Eben, Epsilon Eridani, Extraterrestrials, Fort Liberty, insectoids, Joint Special operation command, JSOC, Kahel, Kiily Tokurt, Linda Moulton Howe, Mars, Orange Grays, Ronald Reagan, Sirius B, Tall Whites, Trantaloid, Trantaloids, Walking Stick, Walking Stick Trantaloids, Zeta Reticuli

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37 thoughts on “The Walking Stick Trantaloids (HAV) from Epsilon Eridani?”

liadbarel's avatarliadbarel

March 15, 2024 at 3:34 pm

Thank you GA (Galactic Anthropology) for this thought provoking article. I just have a couple of questions and concerns to mention.

What is your full name?

What is your bio information? DOB, place of residence, education, work experience, religion, family, etc.

Given this, your background, how has this subject affected your life and why are you

presenting it to us now? What's your objective?

Number 3 above has greatly affected my life. Maybe, you could develop a separate GA page that each of us can contribute and refer to so as to gain a better understanding of who is talking and sharing similar life experiences.

In answer to your question of what we think about the subject you presented, I hesitate to answer because I don't know who I am writing to in this site. Am I talking to an alphabet agency (CIA, SSP, etc)?

Just briefly in answer to your question, I have spent most of my life searching for truth and have studied/experienced a couple of the now major religions on this planet only to find out at how mind controlling and false they are. Anyone claiming to be an ET representative of a race that was/is using these religions are viewed with distrust.

Looking forward to your reply and all responses by others on your GA list of participants.

Like

Reply

Your Muse's avatarYour Muse

March 15, 2024 at 10:06 pm

Great answer, it's not necessary for you to tell us every detail of your birth to life here in this matrix but that your posts are thoughtful and probably also stem from seeking truth being raised in religion which was also my upbringing in the Bible Belt. At 6 years old I got kicked out of Sunday school class to go memorize some verse I didn't understand why simply because I asked a question that I soon realized was not to be asked nor was I getting an answer.....what was the question?

Why does the Bible contradict itself? How can God say he loves us but would put us in hell forever if we screw up and sin? LOL how naive was I but of course did realize that I wasn't gonna find truth there whatsoever. Religion has always been mind control of the masses, and giving our power away to these beings that came here posing as Gods....I think this is why they won't do disclosure, it's gonna blow their whole system away when religious people realize who they've really been worshipping.

Liked by 1 person

Reply

liadbarel's avatarliadbarel

March 18, 2024 at 1:45 pm

Thank you for sharing this with us. I can relate to this very much for I was very "religious" and started to turn away after seeing/experiencing hypocrisy, contradictions, divisions and outright hate all of which I did not want to be part of. I am seeing this more and more almost in every media site on line as well. I am slowly withdrawing and unfollow more people as time goes by. I have been deleting/blocking followers on X and YouTube. I am getting tired of reading/listening to so much unsubstantiated crap

especially when they say in so many words if you don't believe me then you are against me. Also, continually a carrot is put on a stick and is put out to us to get our hopes up of finding out something very important from a question only to be told "my supervisor said that I am not allowed to answer that question."

I am having a much better day of loving my family and absorbing/listening to 432 hz music.

All the best to you and your family.

Like

Your Muse's avatarYour Muse

March 18, 2024 at 6:34 pm

Yes, remain in that frequency because that is what you will experience. I was all for the 'good guys' till the good guys kept saying 'trust the plan' and 'the best is yet to come' or the outright lies that have come out of them and supposedly for the normies yet, it's ok to lie to them because they are still asleep and couldn't handle the truth? So for me, I expect the truth, no matter how ugly it may be. I won't accept pretty lies for no reason, even to keep peace for we know change is never gonna happen when it is pushed in media that is nothing close to the truth.

I was watching a video of Dan Winter who is friends with ED, and has done many videos with her but this one was with Leak Project, and he stated that Enki is a trickster, that he was raised in the Annunaki and so on, but that he did secretly work against them for his 'children' if for lack of a better word, or his creations and how excited he was that the iron in our blood was something that promoted lucid dreaming which is what he stated that these ETs went after because lucid dreaming is creative, in that it can be manifested when you do things in lucid dreaming.....as in plasma....it was a very interesting talk. So that to me confirmed that when we are sleeping, it's not just dreaming, we go somewhere like astral traveling...into the as above....then so below. Which is how I've had ESP dreams and did lucid dreaming as a child. I've tried to do it as an adult, and once I was sure I was dreaming by looking at my feet and a clock (clocks change time in the dream world and you can't usually see your feet) so I tried to leave this house I was in, and the trees wouldn't let me leave. Trees are beings, and I think it was for my protection. I've been a warrior in the astral, and in the last year, I've removed their plasma triangle shaped control devices they all had...it was funny to see the look on their faces when I showed up and took them from them....mouths wide open....like they feared me and did as they were told. I also had to dig some up out of the ground. They've controlled this place thru technology and frequencies keeping us in this cage/3d frequency of perception, and low fear frequency. Also like they changed music to 440 from 432hz....so glad you understand this about frequency and music, which is like quantum communication as in numbers and sacred geometry....cymatics.

Liked by 2 people

Joost's avatarGalactic Anthropology
March 16, 2024 at 12:21 am
Hi there Liadbarel,

I prefer to remain anonymous for the time being, as long as I don't get doxed by certain people. The main reason for that is, that I want to move around freely in my daily life without having all kinds of people around me getting to know me as that 'weird guy that believes in ET's', when they only type my name. There is no advantage for me to share private matters online, which will only make it easier for people to google me.

But I can share some things, like, that I have finished an academic Psychology study. I was born in the 1970s. I have always had an interest in studying the unknown and there is a drive to archive and order the material with the hope to reach other people. I haven't had any ET-contacts myself, and I don't think that is necessary to do my work. It might even have a negative effect, because I might lose contact with the world of reference of 'normal non-contactees'.

I live in the Netherlands. My objective is to study and share potentially valuable information on our galactic ties with other species. Elena's material really resonates a lot, especially her first two books. It has become more complicated after the arrival of Ea and after her team has started to block and ban people who ask logical questions.

So, I hope that is enough for you to get an idea of my background and my objective. If you don't trust me, that's okay. It's up to you what you want to share here and what not.

Like

Reply

liadbarel's avatarliadbarel
March 18, 2024 at 2:02 pm

Don't trust you is okay? Yep, anybody in psychology is distrustful. 🙄 I have a MSW, a degree in Music and Electronic Technology.

I distrust and was blocked a few times from ED; yet, I bought two of her books which my granddaughter likes to go through to look at the drawings.

The "knowledge" being presented by her and Salla has become more negative and dark; thus, driving me away.

I do not like to talk to a title and not a name; so, if you could at least give me one name, it would be great.

Thanks for your response and for your efforts in this site. 👍

Like

Joost's avatarGalactic Anthropology

March 18, 2024 at 2:10 pm

Joost is my name. But that isn't enough for you, it seems.

Liked by 1 person

liadbarel's avatarliadbarel

March 16, 2024 at 3:19 am

Thanks to all who have shared some part of their personal experiences.

I myself was born in 1945 and as a very small child was very impressed with pictures of UFOs on the front pages of news papers (Rosswell), with the advent of the TV and seeing Israeli soldiers dancing in a circle of the 1948 liberation. At 8 years old I woke up to a pillar of light at the foot of my bed which frightened me. There have been other experiences; however, the ones I am facing now are disappointing which precipitated me asking the previous questions above.

I have become to distrust people in this field who tend to contradict themselves. One example is ED. The latest example out of several which I posted previously is in the following video. Near the end in which they discuss the "second coming". What was taken out was when ED stated previously that Ea's bloodline is in Jesus and that his bloodline has returned bc Ea came back. Now I am distrusting Michael Salla who edited the following film to cover ED.

Like

Reply

Joost's avatarGalactic Anthropology

March 16, 2024 at 3:55 pm

What makes you think that a part was edited out? I wrote a bit about that alleged link between Jesus and Enki's bloodline at

<https://galacticanthropology.org/2023/01/18/two-extraterrestrial-perspectives-on-jesus-christ-yeshua/>.

I don't understand what you are saying about this link between Jesus' bloodline and Enki's return. Within the story Mary would have passed on her Adamic DNA (related to Enki) to Jesus. She would also have been given more off-world DNA. It is not known – at least not by me – whose species added that off-world DNA.

Like

Reply

liadbarel's avatarliadbarel

March 16, 2024 at 4:20 pm

The stated second coming of Jesus via Ea was not the only thing cut out but also the

statement about the black box worn by Jews I think was made by Alex.

I will look at what you wrote about this bloodline. Thanks

Like

Joost's avatarGalactic Anthropology

March 16, 2024 at 6:00 pm

I am not even convinced that anything was edited out. Why are you so sure of this?

Like

Your Muse's avatarYour Muse

March 16, 2024 at 5:47 pm

That is wild!!! Did you get a copy of the part where she says this or have they edited it all out? Some say Jesus didn't exist, and the portrait of him was actually of an Emperors son and not a good person. I know there is a fake one out there, but we also know that some can shape shift and there is technology called CGI where they can make someone look like someone else. It's not science fiction but I'm suspicious that if he did exist, that he didn't look like the portraits they have put out there.

I wonder why they would say this? If true, then it's gonna blow the socks off the christians but again, would they believe it anyway. If it were true, and I was him....I'd not come back to this planet! I do believe however, that he is an ET and time traveler....that is if he exists. I have dreams that are more like astral travelling and have met him in dreams on a space ship, and as he left a room, I noticed he don't walk, he floats around....which was funny to me.

Liked by 1 person

Reply

liadbarel's avatarliadbarel

March 18, 2024 at 7:28 pm

I didn't make a copy but it's in my memory if you care/able to read my Akashic records. I have nothing to hide nor to lie about.

Both of these statements shocked me; so, I will not forget them.

IMO, the socks are going to be blown off both Christians and Jews.

Like

Your Muse's avatarYour Muse

March 18, 2024 at 7:40 pm

Yeah, I know...which is why I'm against the Blockbuster Biblical Hero/Savior movie they are playing out for them....and the agenda is for them to be in control. I get it, they have

them choose 'good vs evil' in the game they are playing so we consent to 'martial law' and the supposed defeat of the evil when they are two sides of the same coin and it doesn't address the truth of who they are worshipping and how they give their power away to these gods and gooberments. I don't cosent to any of it...not choosing sides and certainly don't believe it's God's will to have 'collateral damage' just to defeat evil if God is so powerful, then why couldn't he just eliminate them with a thought? I think it's common sense and religion has no common sense. They say it's the age of reason, when they actually never even read that book, and the Jews are worse because they say that book hasn't been changed and been the same for thousands of years as in the oral Torah...and I told one of them....have you ever played the 'telephone' game? You tell someone a story, and pass it on to the next, and on to the next....and at the end that person tells the story and it doesn't even resemble the story it began with. Even with eyewitnesses of events will tell a different story. If you look at Ezekiel, even just read how God sent a space ship, with wheels on it to pick him up!!! Can they at least wrap their minds around this?

Lisa Renee also talks about Ezekiel and how he was recently rescued from those ETs that picked him up back then:

<https://energeticsynthesis.com/resource-tools/news-shift-timelines/3762-the-liberation-of-ezekiel>

Liked by 1 person

liadbarel's avatarliadbarel

March 16, 2024 at 3:20 pm

I saw above a picture of Caroline Cory. I use to believe in Caroline Cory as being objective until she voiced support for Jesus Christ as the focus of our Consciousness.

Personally, I think that we need a new paradigm and not Moses, not Jesus, not Muhammad, not Buddha, not Ea, etc. There has been so much history recovered which has annulled the present day Bible and revealed that the Bible's God was and still is an Annunachi family of ETs. IMO, anyone regurgitating these mind/consciousness control beliefs is part of the deep state.

Like

Reply

Joost's avatarGalactic Anthropology

March 16, 2024 at 3:57 pm

You are free to have your opinion of course, but I don't see why anyone who admires Jesus would automatically be a member of the Deep State.

Like

Reply

liadbarel's avatarliadbarel

March 18, 2024 at 11:42 am

I said “part” of the deep state for the deep state wants to perpetuate this mind control fixation on the only one person savior of all your sins.

This could also be an influenced person who gives presentations of ETs and supports other Jesus followers so as to maintain a good following of support on the internet to sell books, webinars, and other business items for income.

They maybe not so “deep” but deep enough.:-)

Like

Reply

liadbarel's avatarliadbarel

March 18, 2024 at 8:56 pm

Dan Winter: “he stated that Enki is a trickster.”

Alex Collier stated that ETs don’t value money but value DNA in anyone as their possession.

The “trickster” could lure us to get well in a Med-Bed and by changing our DNA to become his possession.

Like

Reply

Your Muse's avatarYour Muse

March 18, 2024 at 9:58 pm

It’s funny cuz when Dan was talking to Elena about Enki, not once did he say this to her. But only with Leak Project and I think it had to do with his upbringing because he also talked about the Pleiadians and how they were here because their DNA according to the Andromedans DNA was degrading, because they mechanically create children and not like we do....so they came here looking for DNA because they are a matriarch and the men are afraid of the women of the Pleiadian races. That was fascinating to me because it’s a patriarch here. You should go over to youtube and watch that one on Leak project with Dan Winter, and what he said about Enki and the pleiadians.

Liked by 1 person

Reply

liadbarel's avatarliadbarel

March 19, 2024 at 6:18 am

Thank you so much. An amazing video follows:

https://youtu.be/W_SwJpqLKpI?si=EMAbpWiTu2wx7J52

Liked by 1 person

Your Muse's avatarYour Muse

March 19, 2024 at 7:18 am

Yes, I saw that one, it's the one I posted earlier and saw it right after I watched the Leak Project interview with Dan Winter on this very thing.

Like

liadbarel's avatarliadbarel

March 19, 2024 at 7:03 am

Your Muse: "I was watching a video of Dan Winter who is friends with ED, and has done many videos with her but this one was with Leak Project, and he stated that Enki is a trickster,..."

Could you please post a link to the video which you mentioned above. I found a video by ED & Dan Winter which I posted above wherein near the end, a lot of names were being mentioned all of which seemingly went to Ea.

Thanks very much for the reference. Dan Winter is now on my reference list. He's an amazing person.

Liked by 1 person

Reply

Your Muse's avatarYour Muse

March 19, 2024 at 3:56 pm

Sure, I've been looking into Dan Winter's Theraphi medbeds that promote lucid dreaming too. He is very knowledgeable on quantum mechanics and how these medbeds can promote lucid dreaming. He also does a video on the solution to transhumanism in which he says the Draco will be back and we need lucid dreamers to keep them out of our universe.

Here's the one with Rex on Leak Project:

Dan Winter, Physics of Consciousness, Origins of Religion, Federation of Planets & Your DNA, Latest

<https://youtu.be/E-4jNCnggfo?si=KL8TeGINEd7etY-c>

Liked by 1 person

Reply

Joost's avatarGalactic Anthropology

March 19, 2024 at 4:33 pm

Apparently Dan Winter changed his perspective due to the updates given by Elena

Danaan. See

<https://www.goldenmean.info/enki/>

Was he 'enkified'? or was he simply adapting to new information?

Like

liadbarel's avatarliadbarel

March 19, 2024 at 5:10 pm

The video was unavailable. I tried to copy the info description to search but got some thing else.

Like

Joost's avatarGalactic Anthropology

March 19, 2024 at 5:23 pm

I don't know which video you are referring to, but the 'Enki was still a trickster' video is still on-line at <https://www.youtube.com/watch?v=E-4jNCnggfo>. See the thread in the GA Study Group for more: https://t.me/galactic_elena_danaan_reaearch/19000

Like

Your Muse's avatarYour Muse

March 20, 2024 at 12:07 am

Well....that is weird, and we know youtube will block things from searches they don't want you to see or won't promote. Just go to Leak project youtube channel and look up Dan Winter or anything in that title for the video. I couldn't find it either and had to go into my history to find the video again.

Good luck, it was also 3 years ago, he was in contact with Elena then but I've not heard him say anything negative about Enki, except he was a trickster...and said Sitchen got it all wrong. I think he said David Antons Enki material was the most accurate.

<https://www.youtube.com/@Leakproject42/videos>

Like

Joost's avatarGalactic Anthropology

March 20, 2024 at 12:32 am

He referred to Anton Parks who says that he was able to see the life of Enki because Ea's soul would have been a secondary walkin. I might be wrong, for I haven't read anything from Parks. I was told this by people from the GA Study Group.

Like

Your Muse's avatarYour Muse

March 20, 2024 at 1:28 am

Oh...you are probably right....it's so hard to keep all this stuff in order in my mind...LOL, yes, Anton Parks, now Dan spoke of how these beings would be walkins...and that people who are walkins are not just some other human but an ET being....at least that is what I remember about what he said about walkins. I haven't read any of Anton Parks work either. I think I am in information overload, sometimes you just gotta take a break and let it all settle and absorb and then go back and revisit it. Dans stuff set me off....LOL, in a good way, but it seems most don't understand sacred geometry, it's the fabric of everything in language, physics, etc. Anyway....mind break...thanks for that bit of info, you are right! 😊

Liked by 1 person

liadbarel's avatarliadbarel

March 19, 2024 at 5:19 pm

anything against Ea gets editted/deleted.

Like

Reply

Your Muse's avatarYour Muse

March 20, 2024 at 12:10 am

I could see the video perfectly fine on here. And can find it on youtube, perhaps there are blocks in your area. Some places get videos blocked like I had a friend who couldn't even access youtube because they were on a Catholic wifi connection.....so I know that sometimes certain topics or videos will get blocked and not the person's fault here, it's the shady google and other factions who do this blocking and censoring.

Like

Reply

liadbarel's avatarliadbarel

March 19, 2024 at 7:30 pm

The video posted by Your Muse is unavailable

Like

Reply

Joost's avatarGalactic Anthropology

March 19, 2024 at 7:34 pm

Well, it works for me. Here is it again:

https://youtu.be/W_SwJpqLKpl?si=K8Bd1TfGIWpbuj34

Like

Reply

liadbarel's avatarliadbarel

March 20, 2024 at 6:59 am

Joost, both times that you listed that video, it was labeled "video unavailable".

Thanks for trying.

Please inform me why you are deleting my posts. Even as I am writing in the middle of my sentence my post gets cut and I have to continue on another post which you deleted.

Your Muse, you are right about information overload and needing a break. I use to remember and write down what everyone said in a psychological therapy group session of 8 people meeting for about 50 minutes. No more of that now especially when there's so much mis/disinformation and your references get deleted.

Regardless, Joost and Your Muse have a good day and maybe we'll see each other in the future if my country doesn't get wiped off the map with this war we are in.

Like

Reply

Joost's avatarGalactic Anthropology

March 20, 2024 at 9:09 am

I only delete posts when they contain unfinished sentences . Perhaps you just pressed enter a bit too soon. We can all find the video, except you. Perhaps you should not assume the worst too easily?

Like

Reply

Your Muse's avatarYour Muse

March 21, 2024 at 10:34 pm

I think we'll be fine, no worries. I don't think Joost is doing it, alot of these platforms like wordpress and others are blocking and deleting even when you post, as this happened on a wordpress blog site for quite a while I'd try to post something, and my comments would disappear, and I'd have to log out, log back in and repost what I tried to post...sometimes this worked and sometimes it didn't. Then suddenly things would go back to normal. It's currently happening again, it's usually when they are trying to block certain revelations coming out or they don't want their narrative messed with.

I was reading on Dan Winter's goldenmean site and he talked about cults, and the sex juice of gurus and how they gain followers and those people are like inlove with the guru then of course will attack anyone who questions them even though it isn't attacking them by asking critical questions but this is the energy of those religions and gurus and

leaders etc. Anyone who asks a common sense question will be ejected from the group because critical thinking and common sense are not allowed in groups that idolize and are in love with the person who is putting out information. That is what I find a lot of groups do in religions and cults so if one gets ejected from a group perhaps this is a good sign that you need not be there. I'm finding that to be true with a certain blog site I've been posting on now they are starting to want me to shut up, because of the ridiculous Trump, Q white hat movie game they are playing and people just think choosing the 'good' is being positive and when you question the pretty lies and the real agenda being the same as the bad guys...they go nuts. I'm getting to where I won't be posting truth to them because they don't want to know the truth....no way we will ever be free as long as we keep on believing in pretty lies.

Liked by 2 people

Reply

Joost's avatarGalactic Anthropology

March 21, 2024 at 10:37 pm

I like reading your posts and comments, YourMuse!

Liked by 1 person

Leave a comment

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END NOTES - If you like my work, consider a donation - If you come across any inaccuracies please let me know. My aim is to be as accurate as possible

Blog at WordPress.com.Skip to content

NewClear

I deconstruct secrets hidden in plain sight. I'm not always right, but all methods are shown so you know how I reached my conclusions!

Blog

Introduction

Nuclear Decoded

August 22, 2024symbolcomms

The most secret things in this world can't be seen by looking directly at them.

They are disguised in plain sight with symbols, and because it's symbolic the most officially secret things like NUCLEAR BOMBS are themselves symbolic.

Coded discussion for something different!

The most secret thing in this world is the blackmail operations of powerful people.

07/01/1946 Bikini Atoll: First Post War Nuclear Detonation

07/05/1946 Bikini Debut: Named After Atomic Tests

Famously SCANDALOUS for the time and would only be worn by A STRIPPER.

Nuclear secrets can be easily seen as “coincidences” pile up.

Ever hear of nuclear lubrication?

Did you know the first nuclear weapons could only keep uranium lubricated with Oil from SPERM whale?

No other oil would do, only SPERM!

Sounds like a symbol for something else?

The trick to pulling back the veil of obfuscation is mathematically impossible patterns.

For example, if we dig into famous blackmailers, we are quickly going to find connections to nuclear history that goes far beyond any possibility of coincidence.

The name most associated with blackmail and child perversion today is Jeffrey Epstein.

He was the financial manager for the owner of VICTORIA'S SECRET from 1987 until his arrest for involvement in soliciting child prostitution in 2007.

Before Epstein was on everyone's lips for that the most common name given was Hugh Hefner and Playboy.

These are the two names given by Q and it follows logic as they each had decades of access to young girls through a magazine that takes pictures of women in lingerie.

Not just Q, but an extensive history of MSM reporting on each tying them to these practices.

I bring these two up in this relationship to give context for a nuclear connection between them.

Read this next one carefully.

09/26/2017 = Russia Hides Nuclear accident at military base

+1

09/27/2017 = Hugh Hefner Dead

08/09/2019 = Russia Hides Nuclear accident at military base

+1

08/10/2019 = Jeffrey Epstein Dead

The end of each preceded by 1 day with a secret nuclear spill.

As in the messy “nuclear spill” naturally accompanying ending a face of blackmail.

These are GROUPS, does the remaining network follow along with the agenda of ending? Or do they detonate?

Hence CLEAN UP!

This is probably why same day of the nuclear emergency, we have a record breaking sale of an “uncut diamond” biggest in the world.

09/26/2017 Worlds Biggest Uncut Diamond Sold

09/26/2017 Russia Hides Nuclear accident

09/27/2017 Hefner Death reported

Funding.

11/09/2011 1st Nationwide Emergency Test

11/09/2011 VICTORIA SECRET FASHION SHOW

09/26/2017 Nuclear Accident

09/27/2017 3rd Nationwide Emergency Test

09/27/2017 Hefner Dead

08/07/2019 5th National Emergency Test

08/09/2019 Nuclear Accident

08/10/2019 Epstein Dead

What are the odds on that?

There have only ever been 6 Nationwide Emergency Alert Tests and half of them coincided with the 3 biggest events tied to Epstein & Hefner’s over the last decade.

Gaga Host in 2016 <https://x.com/NewClear314/status/1790956004634714597>

This connection goes deeper and ties Hefner to Epstein and the magazines behind

them!

For example, the most scandalous photograph tied to Playboy is that time they allowed a 10 year old Brooke Shields to pose nude.

Not a joke, photographer was named "GARRY GROSS"

11/30/2010 Victoria's Secret Fashion Show

11/30/2010 Garry Gross Death: Infamously Tied To Photographing A Child For Playboy

This was the show directly before that first emergency alert test, and that's not the only connection here!

Garry "Gross"

Who else hired a "GROSS"?

That'd be Victoria's Secret! Right after purchasing the company he puts a Mr. "Gross" in charge in 1985!

Define "Gross"

Another connection from another artist is from a man named Rich Prince.

He is famous for selling photos of art (which on premise sounds bafflingly illogical) but he has a famous history in taking, displaying, and selling the picture of Gross's Brooke Shields pics for Playboy

Keep that history of Richard Prince to underage picture selling in mind, because his most famous sale of a picture of a picture...

11/09/2005 Richard Prince Breaks Record selling "Untitled Cowboy" for over a million dollars.

11/09/2005 Victoria's Secret Fashion Show 10

That was notable as the first sale in history for a photo of a photo to sell for over a million dollars.

The idea of an "untitled cowboy" sounds to me a lot like a symbol for an agreement not to identify someone.

Game of Thrones compared sex to riding a horse...

11/09/2005 Richard Prince Breaks Record selling “Untitled Cowboy” for over a million dollars

11/09/2005 Victoria’s Secret Fashion Show 10

11/09/2005 Venus Express Launched Russia + ESA
Venus launch.

The god of sex and prostitution, among other things.

It’s clear whatever Hefner was is what Epstein became. In fact... when I put the timelines together

1991 Final Playboy Club closed

1991 Wexner replaces Victoria Secret President GROSS with GRACE Nichols

It may clarify the point of “Gross” as they transitioned old ops.

The difference between pornography and a “cultured lingerie show” vastly different atmosphere!

Perhaps the blackmailed wanted a less shameful guise?

I’m guessing on that, but there are enough angles to be sure of some of this.

03/05/2014 Instagram: Richard Prince BANNED for posting his copy of “Gary GROSS” photo of 10-Year-old NUDE Brooke SHIELDS in a tub.

03/06/2014 Instagram: Rachel Chandler Posts pic of herself at “16 or 17” with Eminem

03/06/2014 Carmen Berra Wife of Yogi famous “Catcher” dies

Wexner is the richest in Ohio: 6 BILLION \$

That alone gives a clue what we are dealing with here is likely less the story of a single human and more the face of something much bigger coordinated to be exactly what it was in relation to the fall of the old thing in Hefner.

As Wexner rose Hefner went nearly BROKE.

Which fits whatever transition there may have been.

I’ve managed to get away from Nuclear decoding, so let’s return to that.

1942 FDR Directs ARMY to build a Nuke
1942 Chicago Stagg Field: first self sustained nuclear chain reaction
1942-1953 Hefner Lives in Chicago – Joins Army Newspaper, and calls his Nude Magazine Stag Party before Playboy!
Remember how the Hefner/Epstein comms tied into foreign Military!

09/26/2017 = Russia Hides Nuclear accident at military base

+1

09/27/2017 = Hugh Hefner Dead

08/09/2019 = Russia Hides Nuclear accident at military base

+1

08/10/2019 = Jeffrey Epstein Dead

You may wonder given nuclear bombs are used for symbols, does that mean the bombs aren't real?

Those are separate lines of investigation because real things are used for symbolism all the time, but then so are psyops, so we can't be certain from use itself.

Having said that, there are enough clues in history to answer that question conclusively.

08/09/1945 Atomic Bomb Dropped on Japan

+1

08/10/1945 Playboy Artist: Disney's Duck Pimples

The symbol of this cartoon gives a big clue to another side of what was going on.

A cartoon about being terrified after hearing scary news on the radio.

This was as the world first heard the scary news of nuclear weapons on the radio!

This is what nuclear bombs were, exactly what it's described as almost everywhere.

A SCARY DETERRENT.

This was as Disney was officially working with the army on military propaganda thus it's unlikely coincidental they would make a cartoon about "scary radio news" the same time their employer in the Army pulled off the ultimate scary radio news.

1 Bomb = Load equal to 6 trillion dollars' in capacity of bombs

Nuclear bombs are an idea designed to be as scary as possible as a deterrent.

Nuclear bombs are definitely not ONLY used for symbolism of blackmail, but they also aren't real, at least not in how described.

What they really are is symbolism of a BOOM!!!!

Certain things like blackmail are going to be more commonly used as the symbol.

Note the sub-headline under the first nuke. HIRAM JOHNSON death – the guy acting as strongest opposition to making an alliance with Russia.

08/06/1945 Hiroshima A-Bomb “Little Boy” Uranium

08/06/1945 California NUCLEAR BOMB Quakes

08/06/1945 Hiram Johnson “death” California

The first nuke sets up the second one because notice just before his death he fought to the end against international alliances.

08/09/1945 Atomic Bomb Fat Man Dropped (Most hear on radio)

08/09/1945 Soviet Invasion of Manchuria: Removal of gained Territory by Japan in China & Korea

Japan had an agreement not to invade, thus this was not what they expected to happen.

Hence it was the real BOOM.

It's not like those cities weren't bombed mind you, but it was regular bombing which was something that would not have made them surrender.

The big BOOM that did make them surrender was the alliance and invasion of Manchuria.

To admit the truth would be akin to saying the final straw was foreign territories rather than their own people's lives, so yea, they needed an out for that PR disaster, and that's another thing nuclear bombs provided.

A way to give up with minimum honor loss.

07/16/1945 Trinity (3) Bomb: FIRST NUCLEAR BOMB

07/17/1945 POTSDAM Conference: Russia + USA + UK Partnership (3)

07/20/1945 Operation Paperclip: Nazi recruitment using Clergy to move (HOLY TRINITY)

The origin of Nukes! The 3 biggest powers coming together. Trinity = 3.

There is no magic device that can fit in a suitcase and blow up a country.

Physics don't work like that, and history is once again full of rabbit holes that need delving. <https://x.com/NewClear314/status/1819584570410651703>

Join Our Telegram! <https://t.me/joinchat/KYw5c5cYjTFkMTJh>

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<http://hailtosatansvictory666.angelfire.com/Resources.html>

9 captures

23 Jan 2015 - 7 Dec 2015

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About this capture

Spiritual Warfare Resources 666

Spiritual Warfare Tips

Skeptics Annotated Bible

The above has biblical scriptures catagorized and is an excellent resource to use when arguing with xians.

Luciferian Liberation Front

The above site is an excellent resource for loads of damaging biblical scriptures and even has anti-xian tracts.

Tough Questions for the Christian Church

Jesus - The Worst Sinner of Them All

[Back to Spiritual Warfare Main Page](#)

[Back to Hell's Army 666 Main Page](#)

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<http://hailtosatansvictory666.angelfire.com/Tips.html>

7 captures

10 Feb 2015 - 7 Sep 2015

Jun SEP Oct

07

2014 2015 2016

[About this capture](#)

Spiritual Warfare Tips

When working online, don't waste your time or energies- go for the groups and forums who have the largest audience.

When arguing- use lawyer tactics- question, question, question. Make your opponent give all of the answers. Then take apart what they say and question some more. If they contradict themselves or reverse themselves- make an issue and throw it in their face in front of everyone. Make them look more and more discreditable and like an ass in front of everyone.

When posting ugly biblical scriptures, it is best to copy and paste the entire page, as this often forces people to read it instead of giving them an optional link.

Remember- large e-groups and forums have the majority as lurkers. Be strong- the hard core enemy who actually number fewer in most groups, especially if they are jews, they will scream and attack the loudest. The majority listens. Always try to have your proof and references handy.

Create junk e-mail accounts. Use them for only a specified time and do the hit, copy and paste. Make sure the groups you join have open posting. Moderated posts are obviously a waste of time. I have used this tactic with many xian e-groups- copy a full page of damaging scripture, paste it to the "post" with a title that will attract attention and hit the send button, doing this many times right in a row, one after the other before the moderator can catch it, if he/she is online.

Anti-Xian tracts can be left in libraries, churches (place them in their hymnals or other prayer books), book stores- especially in xian materials, in restrooms, on newspaper dispensers, school campuses and libraries, laundromats, xian library books and bibles, outside xian revivals, hospitals, hospital waiting rooms, newspaper racks, and other functions and anywhere else you can come up with.

[Back To Resources](#)

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<http://skepticsannotatedbible.com/index.htm>

832 captures

12 Nov 2002 - 5 Dec 2025

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2014 2015 2016

About this capture

And whosoever lieth carnally with a woman, that is a bondmaid, betrothed to an husband, and not at all redeemed, nor freedom given her; she shall be scourged.--Leviticus 19:20

Hebrew Scriptures New Testament

Highlights

Absurdity

Injustice

Cruelty and Violence

Intolerance

Good Stuff

Contradictions

Science and History

Family Values

Interpretation

Misogyny

Sex

Prophecy

Language

Boring Stuff

Politics

Homosexuality

Genesis

Exodus

Leviticus

Numbers

Deuteronomy

Joshua

Judges
Ruth
1 Samuel
2 Samuel
1 Kings
2 Kings
1 Chronicles 2 Chronicles
Ezra
Nehemiah
Esther
Job
Psalms
Proverbs
Ecclesiastes
Song of Solomon
Isaiah
Jeremiah
Lamentations
Ezekiel Daniel
Hosea
Joel
Amos
Obadiah
Jonah
Micah
Nahum
Habakkuk
Zephaniah
Haggai
Zechariah
Malachi
Apocrypha / Deuterocanonical Books

Matthew
Mark
Luke
John
Acts
Romans
1 Corinthians
2 Corinthians
Galatians
Ephesians
Philippians
Colossians
1 Thessalonians

2 Thessalonians 1 Timothy
2 Timothy
Titus
Philemon
Hebrews
James
1 Peter
2 Peter
1 John
2 John
3 John
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Introduction
About the Categories
Christian Responses
Discussion Board
FAQ
Every Jot and Tittle: All the Commandments in the Bible

Kim Davis's marriage to her former husband is an "abomination before the Lord."

http://see_the_truth.webs.com/sinning_nazarene.html

44 captures

25 May 2012 - 8 Nov 2020

Mar MAY Jun

04

2014 2015 2016

About this capture

The Nazarene: the Worst Sinner of Them All

Christians believe the Nazarene to be perfect, a peaceful, loving, healing, and understanding being. Most are too lazy to read the facts. The bible may be the most purchased book, but it is the least read.

The Nazarene was slothful, indolent and lazy. He never worked like everyone else. He freeloaded and lived off the work and labors of others. He was a rude and inappreciative guest who often insulted his hosts. He STOLE and ordered others to do so.

He condoned and advocated MURDER.
He is one of the worst hypocrites who ever existed.

The Seven Deadly Sins:

Pride

The Nazarene was a very arrogant, selfish and conceited individual. His overwhelming sense of negative pride and self exaltation was seen in many of the scriptures:

He was arrogant enough to insult his host and leave her with the burden of work while he hogged all of the attention, indicating an extreme sense of self importance:

Luke 10: 38-42

38 Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.

39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

Anyone who does not love him more than their own parents is not worthy of him. What happened to honor thy father and mother? Here, the Nazarene is placing himself above the family members of his followers, AGAIN, indicating pride and extreme arrogance:

Matthew 10: 37

37 He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. This is also the sin of ENVY- he is so jealous of anyone who might share their love for another.

The pleasure of being massaged with expensive ointment was more important than selling the ointment and giving the money to the poor.

Mark 14: 3-7

3 And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard, very precious, and she brake the box and poured it on his head.

4 And there were some who had indignation within themselves and said, "Why was this waste of the ointment made?"

5 For it might have been sold for more than three hundred pence, and have been given to the poor." And they murmured against her.

6 But Jesus said, "Let her alone; why trouble ye her? She hath wrought a good work on me.

7 For ye have the poor with you always, and whensoever ye will, ye may do them good;

but me ye have not always.

The Nazarene calls other human beings "dogs" and "swine," indicating they are way beneath him:

Matthew 7: 6

6 "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you."

He stated he was "greater" than Jonas and Solomon:

Matthew 12: 41-42

41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

Envy

The Nazarene was so envious of any devotion or affections shown for anyone other than himself, even close family members, he demanded that his disciples leave their families behind.

Luke 9: 59-62

59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

61 And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.

62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

There are many more scriptures that blatantly expose the envious resentful character of the Nazarene. These are indicated in this article.

Wrath

Because of an excessive sense of pride, exaggerated self importance, arrogance and an overwhelming belief of being first and being entitled, the Nazarene was often subject to the sin of wrath:

Matt: 11: 20-24

20 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of

judgment, than for you.

23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

The Nazarene is forever condemning, insulting and threatening others:

Matt. 23:33

33 "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

Mark 3: 5

5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, "Stretch forth thine hand."

John 2: 15

15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables

In the above verse, the Nazarene is condemning money making in the temple and greed, but by his actions and demands, the Nazarene is the greediest of them all.

The Nazarene makes it plain he comes to bring war on earth and conflict, hatred and enmity among family members; breaking up the family unit and home:

Matthew 10: 34-36

34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.

35 For I am come to set a man at variance against his father and the daughter against her mother and the daughter in law against her mother in law.

36 And a man's foes shall be they of his own household.

He showed impatience and upset by the presence of a father who's child could not speak, that petitioned him for help. His personal time and energy were more important than spending a few seconds to help a small child who was handicapped. He also insulted his disciples and those around him who he spoke to in reply to the asking for help.

Mark 9: 19

19 "O faithless generation, how long am I to be with you? How long am I to bear with you? Bring him to me."

Greed

The Nazarene's distaste for labor was highly impractical. Because he lived off of the charity of others, there were times when charity couldn't satisfy his needs, so he

STOLE.

On the Sabbath, he and his disciples helped themselves to a farmer's corn. When asked why he violated the law by eating on the Sabbath, he justified stealing by calling himself "lord of the Sabbath."

Luke 6: 1-5

1 And it came to pass on the second Sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands.

2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the Sabbath days?

3 And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungered, and they which were with him;

4 How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone?

5 And he said unto them, That the Son of man is Lord also of the Sabbath.

The Nazarene's sloth and greed often led to more theft:

He sent two disciples to steal an ass and a colt. He had no consideration as to whether taking the animals for himself would place any hardship upon whom he stole them from. Here, in addition to the act of stealing, the Nazarene does not have the nerve to go and steal these animals himself, he orders others to do so.

Luke 19: 29-35

29 And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples,

30 Saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither.

31 And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him.

32 And they that were sent went their way, and found even as he had said unto them.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, The Lord hath need of him.

35 And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.

Sloth

The Nazarene has always been known for his hatred of physical labor. The Nazarene also hated washing and bathing: Here, the Nazarene encourages not washing:

Matt. 15: 1-20

1 Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

20 These are the things which defile a man: but to eat with unwashen hands defileth not a man.

Mark 7: 1-9

1 Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

2 And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault.

3 For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders.

4 And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brasen vessels, and of tables.

5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me.

7 Howbeit in vain do they worship me, teaching for doctrines the commandments of men.

8 For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

Also, the stretch in the desert speaks for itself. (Matthew 4: 1-2)

Gluttony

Gluttony is an inordinate desire to consume more than that which one requires.

Although the Nazarene preached abstinence, he did not intend this for himself.

He gets defensive about complaints directed at him and his followers who are always seen eating and drinking.

Luke 5:33-34

33 And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink?

34 And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them?

35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

He was known as a glutton and a drunkard.

Luke 7:34

34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!

The Nazarene was wrathful when his sources for free meals were not readily available.

w. Once he cursed a fig tree for not having any fruit. The tree died.

Mark 11:12-14, 20-22

12 And on the morrow, when they were come from Bethany, he was hungry:

13 And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet.

14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.

20 And in the morning, as they passed by, they saw the fig tree dried up from the roots.

21 And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.

22 And Jesus answering saith unto them, Have faith in God.

Lust

Lust is an inordinate craving for the pleasures of the body.

The Nazarene preached celibacy for his followers, but being the hypocrite that he is, he did not apply these teachings to himself. Both men* and women put out sexual favors for him as did others in the way of food, shelter and other needs.

Luke 8:1-3

1 And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him,

2 And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

3 And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

*There are deleted passages in the gospel of Mark. The Nazarene had intercourse with one of his disciples while the others slept in the garden before his crucifixion.

The Nazarene advocated and encouraged MURDER for selfish reasons:

Luke 19: 27

27 But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

The Nazarene not only ADVOCATED SLAVERY, but encouraged and condoned the abuse of slaves:

Luke 12: 47

47 And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

In addition to the sermon on the mount being ant-life and against nature (artificial), the Nazarene's actions speak much louder than his words and reveal his true nature- that of a big hypocrite:

Matthew 5

1 And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

2 And he opened his mouth, and taught them, saying,

3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.

The Nazarene was ANYTHING but "poor in spirit." He was arrogant, self righteous and always put his own needs and desires before that of others.

Luke 10: 38-42

Matthew 10: 37

(see above scriptures)

4 Blessed are they that mourn: for they shall be comforted.

Matthew 8:21-22

21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

22 But Jesus said unto him, Follow me; and let the dead bury their dead.

5 Blessed are the meek: for they shall inherit the earth.

"Meek" means "humble." Read the above paragraph of scriptures revealing the Nazarene's pride and arrogance.

6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

The Nazarene openly advocated and encouraged chaos and lawlessness. These unethical, suicidal, anti-life teachings have worked to undermine and destroy legal systems, resulting in the punishing of the victim, while criminals are rewarded and encouraged in their behavior. The end result is the collapse of civilization. Any species that fails to defend itself will end up extinct. If the human body ignored the germs, bacteria, and viruses that invaded it, nearly all people would be dead in less than a day. These teachings are anti-life and designed to destroy human lives.

Matthew 5: 38-44

38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

7 Blessed are the merciful: for they shall obtain mercy.

The Nazarene was anything but "merciful." He is forever condemning, threatening and damning people.

8 Blessed are the pure in heart: for they shall see God.

The Nazarene was anything but "pure of heart."

He LIED:

John 5: 31

31 If I bear witness of myself, my witness is not true.

The Nazarene told his disciples that they would not die before his second coming:

Matthew 16: 28

28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

Revelation 3: 11

11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

He STOLE:

Luke 19: 29-35

Luke 6: 1-5

(see above)

He ADVOCATED and ENCOURAGED MURDER on a whim:

Luke 19: 27 (see above)

He was one of the worst hypocrites that ever lived.

Matthew 5: 19

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

9 Blessed are the peacemakers: for they shall be called the children of God.

Matthew 10: 34-36

34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.

35 For I am come to set a man at variance against his father and the daughter against her mother and the daughter in law against her mother in law.

36 And a man's foes shall be they of his own household.

10 Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

The Nazarene condemns righteousness and works against it- see the other scriptures on this page.

Matthew 5: 11

11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

This is blatant of the Nazarene's hatred of humanity.

The Nazarene preached self mutilation:

Matthew 19: 12

12 For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

A "eunuch" is a castrated male; in other words, a male with his balls cut off. The Catholic Church routinely castrated young choirboys in order to prevent their voices from changing.

Matthew 5: 29-30

29 And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

The Nazarene's CRUELTY TO ANIMALS:

Matthew 8: 30-32

30 And there was a good way off from them an herd of many swine feeding.

31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

No individual in history has been provided with more excuses. Twisting, warping, distorting and outright lying of what this entity taught and did is commonplace among those who are deluded, sympathetic and/or just plain stupid.

Many argue that this entity never existed and/or is unimportant. People who maintain these opinions are as deluded and foolish as those who believe the Nazarene was a

righteous individual. Whether or not this entity physically existed is irrelevant. The effects this creature had upon humanity has permeated every aspect of the society in which most of us live. There are millions and millions who worship this creature and promote him at every level relentlessly. The impact this entity has had upon humanity is horrendous. Nearly every war there has been has been fought for RHP religious purposes. Millions and millions have severe psychological disorders and hang-ups, which prevent them from living a healthy normal life.

The sorry list of crimes against humanity perpetrated because of this individual goes on and on.

It does not matter whether the entity is a myth or physically and historically existed. The entity is a reality through all of the major injustices and workings of which have held us ALL back for centuries and must be destroyed.

Those who take a stand for personal liberty and freedom are incessantly battling Christians in the courts as they relentlessly and obsessively work to deprive every last man, woman and child of their freedom and their lives.

BACK TO EXPOSING CHRISTIANITY

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About this capture

Spiritual Warfare Training Program for Satanists

As for techniques- who and how to psychically attack- ask for guidance from Satan and his Demons. They will lead you to what you need to know. Just be open.

This is a simple step-by-step program, that if followed consistently, will produce results within six months. Remember, the six month time period is a major step upward and is a preparation for the higher levels of ability. When you can focus completely and clearly for five minutes, you have reached a competent level. You can work more on these than the minimum in the lessons given. You can do these as often as you wish to advance at a faster rate, but it is very important to stick with this program.

I suggest you keep a black book or journal and record your strengths and weaknesses, any notable experiences or impressions or anything you feel is important. Ask yourself how the meditation felt, how you felt afterwards, the next day, any problems you might

have had in doing the meditation, etc.

First Month

Second Month

Third Month

Fourth Month

It is important to follow the instructions for each day and only do the meditations given.

By following this program one can obtain an advanced level of mind power within a six month period. It is very important to start at the beginning. Being able to maintain your full concentration, free of any distracting thoughts with any of the meditations for a full five minutes indicates proficiency. These meditations unfold step by step, each meditation prepares for the next level. It is very important to have a solid foundation as this will prepare one for advanced practices and realization of psychic powers.

For any questions or concerns, please post these to the e-groups.

Back to Hell's Army 666

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About this capture

THE TEMPLE OF SOLOMON

THE KING

IV.

THE HERMIT

WITH the seventh stage in the Mystical Progress of Frater P. we arrive at a sudden and definite turning-point.

During the last two years he had grown strong in the Magic of the West. After having studied a host of mystical systems he had entered the Order of the Golden Dawn, and it had been a nursery to him. In it he had learnt to play with the elements and the elemental forces; but now having arrived at years of adolescence, he put away childish things, and stepped out into the world to teach himself what no school could teach him, --- the Arcanum that pupil and master are one!

He had become a 6 $\emptyset$ = 5 $\emptyset$, and it now rested with him, and him alone, to climb yet another ridge of the Great Mountain and become a 7 $\emptyset$ = 4 $\emptyset$, an Exempt Adept in the Second Order, Master over the Ruach and King over the Seven Worlds.

By destroying those who had usurped control of the Order of the Golden Dawn, he not only broke a link with the darkening past, but forged so might an one with the gleaming future, that soon he was destined to weld it to the all encircling chain of the Great Brotherhood.

The Golden Dawn was now but a deserted derelict, mastless, rudderless, with a name of opprobrium painted across its battered stern. P. however did not abandon it to to cast himself helpless into the boiling waters of discontent, but instead, he leapt on board that storm-devouring Argosy of Adepts which was destined to bear him far beyond the crimsoning rays of {43} this dying dawn to

the mystic land where stood the Great Tree upon the topmost branches of which hung the Golden Fleece.

Long was he destined to travel, past Lemnos and Samothrace, and through Colchis and the city of AEëa. There, as a second Jason, in the Temple of Hecate, in the grove of Diana, under the cold rays of the Moon, was he to seal that fearful pact, that pledge of fidelity to Medea, Mistress of Enchantments. There was he to tame the two Bulls, whose feet were of brass, whose horns were as crescent moons in the night, and whose nostrils belched forth mingling columns of flame and of smoke. There was he to harness them to that plough which is made of one great adamantine stone; and with it was he determined to plough the two acres of ground which had never before been tilled by the hand of man, and sow the white dragons' teeth, and slay the armed multitude, that black army of unbalanced forces which obscures the light of the sun. And then, finally, was he destined to slay with the Sword of Flaming Light that ever watchful Serpent which writhes in silent Wisdom about the trunk of that Tree upon which the Christ hangs crucified.

All these great deeds did he do, as we shall see. he tamed the bulls with ease, --- the White and the Black. He ploughed the double field, --- the East and the West. He sowed the dragons' teeth, --- the Armies of Doubt; and among them did he cast the stone of Zoroaster given to him by Medea, Queen of Enchantments, so that immediately they turned their weapons one against the other, and perished. And then lastly, on the mystic cup of Iacchus he lulled to sleep the Dragon of the illusions of life, and taking down the Golden Fleece accomplished the Great Work. Then once again did he set {44} sail, and sped past Circe, through Scylla and Carybdis; beyond the singing sisters of Sicily, back to the fair plains of Thessaly and the wooded slopes of Olympus. And one day shall it come to pass that he will return to that far distant land where hung that Fleece of Gold, the Fleece he brought to the Children of Men so that they might weave from it a little garment of comfort; and there on that Self-same Tree shall he hang himself, and others shall crucify him; so that in that Winter which draweth nigh, he who is to come may find yet another garment to cover the hideous nakedness of man, the Robe that hath no Seam. And those who shall receive, though they cast lots for it, yet shall they not rend it, for it is woven from the top throughout.

For unto you is paradise opened, the tree of life is planted, the time to come is prepared, plenteousness is made ready, a city is builded, the rest is allowed, yea, perfect goodness and wisdom. The root of evil is sealed up from you, weakness and the moth is hid from you, and corruption is fled unto hell to be forgotten: sorrows are passed, and in the end is shewed the treasure of immortality.¹

Yea! the Treasure of Immortality. In his own words let us now describe this sudden change.

IN NOMINE DEI

HB:Nun-final HB:Mem HB:Aleph
Insit Naturae Regina Isis.

At the End of the Century:

At the End of the Year:

At the Hour of Midnight:

Did I complete and bring to perfection the Work of
L.I.L.2

{45}

In Mexico: even as I did receive it from him who is reincarnated in me: and this work is to the best of my knowledge a synthesis of what the Gods have given unto me, as far as is possible without violating my obligations unto the Chiefs of the R. R. et A. C. Now did I deem it well that I should rest awhile before resuming my labours in the Great Work, seeing that he, who sleepeth never, shall fall by the wayside, and also remembering the twofold sign: the Power of Horus: and the Power of Hoor-pa-Kraat.³

Now, the year being yet young, One D. A. came unto me, and spake.

1 ii Esdras, viii, 52-54.

2 Lamp of Invisible Light. L.I.L. The title of the first AEthyr derived from the initial letters of the Three Mighty Names of God. In all there are thirty of these AEthyrs, "whose dominion extendedth in ever widening circles without and beyond the Watch Towers of the Universe." In one sense rightly enough did P. bring to completion the work L.I.L. at the end of the year 1900; but, in another, it took him nine long years of toil before he perfected it, for it was not until the last days of the year 1909 that the work of the Thirty AEthyrs was indeed brought to an end. In 1900 verily was the work conceived, but not until the year 1909 was it brought forth a light unto the darkness, a little spark cast into the Well of Time. (P. merely means that at this time he established a secret Order of this name.)

3 The Signs are of Projection and Withdrawal of Force; necessary complements.

And he spake not any more (as had been his wont) in guise of a skeptic and indifferent man: but indeed with the very voice and power of a Great Guru, or of one definitely sent from such a Brother of the Great White Lodge.

Yea! though he spake unto me words all of disapproval, did I give thanks and grace to God that he had deemed my folly worthy to attract his wisdom.

And, after days, did my Guru not leave me in my state of humiliation, and, as I may say, despair: but spake words of comfort saying: "Is it not written that if thine Eye be single thy whole body shall be full of Light?" Adding: "In thee is no power of mental concentration and control of thought: and without this thou mayst achieve nothing."

Under his direction, therefore, I began to apply myself unto the practice of Raja-yoga, at the same time avoiding all, even the smallest, consideration

of things occult, as also he bade me.

Thus, at the beginning, I did meditate twice daily, three meditations morning and evening, upon such simple objects as --- a white triangle; a red cross; Isis; the simple Tatwas; a wand; and the like. I remained after some three weeks for 59 1/2 minutes at one time, wherein my thought wandered 25 times. Now I began also to consider more complex things: my little Rose Cross;⁴ the {46} complex Tatwas; the Golden Dan Symbol, and so on. also I began the exercise of the pendulum and other simple regular motions. Wherefore to-day of Venus, the 22nd of February 1901, I being in the City of Guadalajara, in the Hotel Cosmopolita, I do begin to set down all that I accomplish in this work:

And may the Peace of God, which passeth all understanding, keep my heart and mind through Christ Jesus our Lord.

Let my mind be open unto
the Higher:
Let my heart be the Centre
of Light:
Let my body be the
Temple
of the
ROSY CROSS.

Ex Deo Nascimur
In Jesu Morimur
Per Spiritum Sanctum Reviviscimus.

We must now digress in order to give some account of the Eastern theories of the Universe and the mind. Their study will clarify our view of Frater P's progress.

The reader is advised to study Chapter VII of Captain J. F. C. Fuller's "Star in the West" in connection with this exposition.

{47}

- 4 Lost under dramatic circumstances at Frater P. A.'s house in 1909.

THE AGNOSTIC POSITION

DIRECT experience is the key to Yoga; direct experience of that Soul (Atman) or Essence (Purusha) which acting upon Energy (Pr?na), and Substance (Ak?sa) differentiates a plant from a stone, an animal from a plant, a man from an

animal, a man from a man, and man from God, yet which ultimately is the underlying Equilibrium of all things; for as the Bhaga-vad-G?ta says: "Equilibrium is called Yoga."

Chemically the various groups in the organic and inorganic worlds are similar in structure and composition. One piece of limestone is very much like another, and so also are the actual bodies of any two man, but not so their minds. There-fore, should we wish to discover and understand that Power which differentiates, and yet ultimately balances all appearances, which are derived by the apparently unconscious object and received by the apparently conscious subject, we must look for it in the workings of man's brain.⁵ {48}

This is but a theory, but a theory worth working upon until a better be derived from truer facts. Adopting it, the transfigured-realist gazes at it with wonder and then casts Theory overboard, and loads his ship with Law; postulates that every cause has its effect; and,. when his ship begins to sink, refuses to jettison his wretched cargo, or even to man the pumps of Doubt, because the final result is declared by his philosophy to be unknowable.

If any one cause be unknowable, be it first or last, then all causes are unknowable. The will to create is denied, the will to annihilate is denied, and finally the will to act is denied. Propositions perhaps true to the Master, but certainly not so to the disciple. Because Titian was a great artist and Rodin is a great sculptor, that is no reason why we should abolish art schools and set an embargo on clay.

If the will to act is but a mirage of the mind, then equally so is the will to differentiate or select. If this be true, and the chain of Cause and Effect is eternal, how is it then that Cause A produces effect B, and Cause B effect C, and Cause A + B + C effect X. Where originates this power of production? It is said there is no change, the medium remaining alike throughout. Burt we say there is a change --- a change of form,⁶ and not only a change, but a distinct birth and a distinct death of form. What creates

5 Verworn in his "General Physiology" says: "It was found that the sole reality that we are able to discover in the world is mind. The idea of the physical world is only a product of the mind. ... But this idea is not the whole of mind, for we have many mental constituents, such as the simple sensations of pain and of pleasure, that are not ideas of bodies ... every process of knowledge, including scientific knowledge, is merely a psychical event. ... This fact cannot be banished by the well-known method of the ostrich" (pp. 39, 40).

"The real mystery of mysteries is the mind of man. Why, with a pen or brush, one man sits down and makes a masterpiece, and yet another, with the self-same instruments and opportunities, turns out a daub or botch, is twenty times more curious than all the musings of the mystics, works of the Rosicrucians, or the mechanical contrivances which seem to-day so fine, and which our children will disdain as clumsy" (R. B. Cumminghame Graham in

his preface to "The Canon").

- 6 Form here is synonymous with the Hindu Māyā, it is also the chief power of the Buddhist devil, Mara, and even of that mighty devil, Choronzon.

this form? Sense perception. what will destroy this form, and reveal to us that which lies behind it? {49} Presumably cessation of sense perception. How can we prove our theory? By cutting away every perception, every thought-form as it is born, until nothing thinkable is left, not even the thought of the unknowable.

The man of science will often say "I do not know, I really do not know where these bricks came from, or how they were made, or who made them; but here they are; let us build a house and live in it." Now this indeed is a very sensible view to take, and the result is we have some very fine houses built by these excellent bricklayers; but strange to say, this is the fatalist's point of view, and a fatalistic science is indeed a cruel kind of oxymoron. As a matter of fact he is nothing of the kind; for, when he has exhausted his supply of bricks, he starts to look about for others, and when others cannot be found, he takes one of the old ones and picking it to pieces tries to discover of what it is made so that he may make more.

What is small-pox? Really, my friend, I do not know where it came from, or what it is, or how it originated; when a man catches it he either dies or recovers, please go away and don't ask me ridiculous questions! Now this indeed would not be considered a very sensible view to adopt. And why? Simply because small-pox no longer happens to be believed in as a malignant devil, but is, at least partially, known and understood. Similarly, when we have gained as much knowledge of the First Cause as we have of small-pox, we shall no longer "believe" in a Benevolent God or otherwise, but shall, at least partially, know and understand Him as He is or is-not. "I can't learn this!" is the groan of a schoolboy and not the exclamation of a sage. No doctor who is worth his salt will say: "I can't tackle this disease"; he says: "I will tackle {50} this disease." So also with the Unknowable, God, "a priori," First Cause, etc., etc., this metaphysical sickness can be cured. Not certainly in the same manner as small-pox can be; for physicians have a scientific language wherein to express their ideas and thoughts, whilst a mystic too often has not; but by a series of exercises, or a system of symbolic teaching, which will gradually lead the sufferer from the material to the spiritual, and not leave him gazing and wondering at it, as he would at a star in the night.

A fourth dimensional being, outside a few mathematical symbols, would be unable to explain to a third dimensional being a fourth dimensional world, simply because he would be addressing him in a fourth dimensional language. Likewise, in a less degree, would a doctor be unable to explain the theory of inoculation to a savage, but it is quite conceivable that he might be able to teach him how to vaccinate himself or another; which would be after all the chief point gained.

Similarly the Yogi says: I have arrived at a state of Superconsciousness (Samādhi) and you, my friend, are not only blind, deaf and dumb, and a savage,

but the son of a pig into the bargain. You are totally immersed in Darkness (Tamas); a child of ignorance (Avidy?), and the offspring of illusion (M?y?); as mad, insane and idiotic as those unfortunates you lock up in your asylums to convince you, as one of you yourselves has very justly remarked, that you are not all raving mad. For you consider not only one thing, which you insult by calling God, but all things, to be real; and anything which has the slightest odour of reality about it you pronounce an illusion. But, as my brother the Magician has told you, "he {51} who denies anything asserts something," now let me disclose to you this "Something," so that you may find behind the pairs of opposites what this something is in itself and not in its appearance.

It has been pointed out in a past chapter how that in the West symbol has been added to symbol, and how that in the East symbol has been subtracted from symbol. How in the West the Magician has said: "As all came from God so must all proceed to God," the motion being a forward one, and acceleration of the one already existing. Now let us analyze what is meant by the words of the yogi when he says: "As all came from god so must all return to God," the motion being, as it will be at once seen, a backward one, a slowing down of the one which already exists, until finally is reached that goal from which we originally set out by a cessation of thinking, a weakening of the vibrations of illusion until they cease to exist in Equilibrium.⁷ {52}

- 7 "The forces of the universe are only known to us, in reality, but disturbances of equilibrium. The state of equilibrium constitutes the limit beyond which we can no longer follow them" (Gustave le Bon, "The Evolution of Matter," p. 94).

THE VEDANTA

BEFORE we enter upon the theory and practice of Yoga, it is essential that the reader should possess some slight knowledge of the Ved?nta philosophy; and though the following in no way pretends to be an exhaustive account of the same, yet it is hoped that it will prove a sufficient guide to lead the seeker from the Western realms of Magic and action to the Eastern lands of Yoga and renunciation.

To begin with, the root-thought of all philosophy and religion, both Eastern and Western, is that the universe is only an appearance, and not a reality, or, as Deussen has it:

The entire external universe, with its infinite ramifications in space and time, as also the involved and intricate sum of our inner perceptions, is all merely the form under which the essential reality presents itself to a consciousness such as ours, but is not the form in which it may subsist

outside of our consciousness and independent of it; that, in other words, the sum total of external and internal experience always and only tells us how things are constituted for us, and for our intellectual capacities, not how they are in themselves and apart from intelligences such as ours.⁸

Here is the whole of the World's philosophy in a hundred words; the undying question which has perplexed the mind of man from the dim twilight of the Vedas to the sweltering noon-tide of present-day Scepticism, what is the "Ding an sich"; what is the alpha upsilon tau omicron chi alpha theta alpha upsilon tau omicron ; what is the Atman?

That the thing which we perceive and experience is not {53} the "thing in itself" is very certain, for it is only what "WE see." Yet nevertheless we renounce this as being absurd, or not renouncing it, at least do not live up to our assertion; for, we name that which is a reality to a child, and a deceit or illusion to a man, an apparition or a shadow. Thus, little by little, we beget a new reality upon the old reality, a new falsehood upon the old falsehood, namely, that the thing we see is "an illusion" and is not "a reality," seldom considering that the true difference between the one and the other is but the difference of name. Then after a little do we begin to believe in "the illusion" as firmly and concretely as we once believed in "the reality," seldom considering that all belief is illusory, and that knowledge is only true as long as it remains unknown.⁹

Now Knowledge is identification, not with the inner or outer of a thing, but with that which cannot be explained by either, and which is the essence of the thing in itself,¹⁰ and which the Upanishads name the Atman. Identification with this Atman (Emerson's "Oversoul") is therefore the end of Religion and Philosophy alike.

8 Deussen, "The Philosophy of the Upanishads," p. 40. See also Berkeley's "Three Dialogues between Hylas and Philonous."

9 Once the unknown becomes known it becomes untrue, it loses its Virginity, that mysterious power of attraction the Unknown always possesses; it no longer represents our ideal, though it may form an excellent foundation for the next ideal; and so on until Knowledge and Nescience are out-stepped. General and popular Knowledge is like a common prostitute, the toy of any man. To maintain this purity, this virginity, are the mysteries kept secret from the multitude.

10 And yet again this is a sheer deceit, as every conceit must be.

"Verily he who has seen, heard, comprehended and known the Atman, by him is this entire universe known."¹¹ Because there is but one Atman and not many Atmans. {54}

The first veil against which we must warn the aspirant is the entanglement of language, of words and of names. The merest tyro will answer, "of course you need not explain to me that, if I call a thing 'A' or 'B,' it makes no difference to that thing in itself." And yet not only the tyro, but many of

the astutest philosophers have fallen into this snare, and not only once but an hundred times; the reason being that they have not remained silent¹² about that which can only be "known" and not "believed in," and that which can never be names without begetting a duality (an untruth), and consequently a whole world of illusions. It is the crucifixion of every world-be Saviour, this teaching of a truth under the symbol of a lie, this would-be explanation to the multitude of the unexplainable, this passing off on the "canaille" the strumpet of language (the Consciously Known) in the place of the Virgin of the World (the Consciously Unknown).¹³

No philosophy has ever grasped this terrible limitation so firmly as the Ved^{nta}. "All experimental knowledge, the four Vedas and the whole series of empirical science, as they are enumerated in Ch^{ndogya}, 7. 1. 2-3, are 'n^{ma} eva,' 'mere name.'"¹⁴ As the Rig Veda says, "they call him Indra, Mitra, Varuna, Agni, and he is heavenly nobly-winged Garutmⁿ. To what is one, sages give many a title: they call it Agni, Tama, M^{tirisvan}."¹⁵ {55}

Thus we find that "duality" in the East is synonymous with "a mere matter of words,"¹⁶ and further, that, when anything is (or can be) describe by a word or a name, the knowledge concerning it is Avidy^a? "ignorance."

No sooner are the eyes of a man opened¹⁷ than he sees "good and evil," and becomes a prey to the illusions he has set out to conquer. He gets something apart from himself, and whether it be Religion, Science, or Philosophy it matters not; for in the vacuum which he thereby creates, between him and it, burns the fever that he will never subdue until he has annihilated both.¹⁸ God, Immortality, Freedom, are appearances and not realities, they are M^y? and not Atman; Space, Time and Causality¹⁹ are appearances and not realities,

11 Brihad^{ranjaka} Upanishad, 2. 4. 5b.

12 The highest men are calm, silent and unknown. They are the men who really know the power of thought; they are sure that, even if they go into a cave and close the door and simply think five true thoughts and then pass away, these five thoughts of theirs will live through eternity. (Vivek^{nanda}, "Karma Yoga," Udbodhan edition, pp. 164, 165.)

13 Or the Unconsciously Known.

14 Deussen, "ibid.", p. 76.

15 "Rigveda" (Griffiths), i. 164. 46. "You may call the Creator of all things by different names: Liber, Hercules, Mercury, are but different names of the same divine being" (Seneca, iv, 7. 8).

16 "Ch^{ndogya} Upanishad," 6. 1. 3. Also of "form."

17 That is to say, when he gains knowledge.

18 This is the meaning of "Nequaquam Vacuum."

19 Modern Materialism receives many a rude blow at the hands of Gustave le Bon. This great Frenchman writes: "These fundamental dogmas, the bases of modern science, the researches detailed in this work tend to destroy. If the principle of the conservation of energy --- which, but the by, is simply a bold generalization of experiments made in very simple cases --- likewise succumbs to

the blows which are already attacking it, the conclusion must be arrived at that nothing in the world is eternal." ("The Evolution of Matter," p. 18.) In other words, all is full of birth, growth, and decay, that is M?y?. Form to the Materialist, Name to the Idealist, and Nothing to him who has risen above both.

they also are M?y? and not Atman. All that is not Atman is M?y?, and M?y? is ignorance, and ignorance is sin.

Now the philosophical fall of the Atman produces the Macrocosm and the Microcosm, God and not-God --- the Universe, or the power which asserts a separateness, an individuality, {56} a self-consciousness --- I am! This is explained in Brihad?ranyaka, 1. 4. 1. as follows:

"In the beginning the Atman alone in the form of a man²⁰ was this universe. He gazed around; he saw nothing there but himself. Thereupon he cried out at the beginning: 'It is I.' Thence originated the name I. Therefore to-day, when anyone is summoned, he answers first 'It is I'; and then only he names the other name which he bears."²¹

This Consciousness of "I" is the second veil which man meets on his upward journey, and, unless he avoid it and escape from its hidden meshes, which are a thousandfold more dangerous than the entanglements of the veil of words, he will never arrive at that higher consciousness, that superconsciousness (Sam?dhi), which will consume him back into the Atman from which he came.

As the fall of the Atman arises from the cry "It is I," so does the fall of the Self-consciousness of the universe-man arise through that Self-consciousness crying "I am it," thereby identifying the shadow with the substance; from this fall arises the first veil we had occasion to mention, the veil of duality, of words, of belief.

This duality we find even in the texts of the oldest Upanishads, such as in Brihad?ranjaka, 3. 4. 1. "It is thy soul, {57} which is within all." And also again in the same Upanishad (I. 4. 10.), "He who worships another divinity (than the Atman), and says 'it is one and I am another' is not wise, but he is like a house-dog of the gods." And house-dogs shall we remain so long as we cling to a belief in a knowing subject and an known object, or in the worship of anything, even of the Atman itself, as long as it remains apart from ourselves. Such a dilemma as this does not take long to induce one of those periods of "spiritual dryness," one of those "dark nights of the soul" so familiar to all mystics and even to mere students of mysticism. And such a night seems to have closed around Y?j?avalkhya when he exclaimed:

After death there is no consciousness. For where there is as it were a duality, there one sees the other, smells, hears, addresses, comprehends, and knows the other; but when everything has become to him his own self, how should he smell, see, hear, address, understand, or know anyone at all? How should he know him, through whom he knows all this, how should he know the

knower?22

Thus does the Supreme Atman become unknowable, on account of the individual Atman²³ remaining unknown; and further, will remain unknowable as long as consciousness of a separate Supremacy exists in the heart of the individual.

20 "There are two persons of the Deity, one in heaven, and one which descended upon earth in the form of man ("i.e.", Adam Qadmon), and the Holy One, praised be It! unites them (in the union of Sam²dhi, that is, of "Sam" (Greek sigma upsilon nu , "together" "with"), and "Adhi," Hebrew "Adonai, the Lord"). There are three Lights in the Upper Holy Divine united in One, and this is the foundation of the doctrine of Every-Thing, this is the beginning of the Faith, and Every-Thing is concentrated therein" ("Zohar III," beginning of paragraph. "She'meneh," fol. 36a.

21 It is fully realized that outside the vastness of the symbol this "Fall of God" is as impertinent as it is unthinkable.

22 Brihad²aranjaka Upanishad, 2. 4. 12.

23 The illusion of thinking ourselves similar to the Unity and yet separated from It.

Directly the seeker realizes this, a new reality is born, and the clouds of night roll back and melt away before the light of a breaking dawn, brilliant beyond all that have preceded it. Destroy this consciousness, and the Unknowable may become the Known, or at least the Unknown, in the sense of the undiscovered. Thus we find the old Vedantist presupposing an Atman and a sigma upsilon mu beta omicron lambda omicron nu of it, so that he might better transmute

{58} the unknown individual soul into the known, and the unknowable Supreme Soul into the unknown, and the, from the knowable through the known to the knower, get back to the Atman and Equilibrium --- Zero.

All knowledge he asserts to be M²y²?, and only by paradoxes is the Truth revealed.

Only he who knows it not knows it,
Who knows it, he knows it not;
Unknown is it by the wise,
But by the ignorant known.²⁴

These dark nights of Scepticism descent upon all systems just as they descend upon all individuals, at no stated times, but as a reaction after much hard work; and usually they are forerunners of a new and higher realization of another unknown land to explore. Thus again and again do we find them rising and dissolving like some strange mist over the realms of the Ved²nta. To disperse them we must consume them in that same fire which has consumed all we held dear; we must turn our engines of war about and destroy our sick and wounded, so that those who are strong and whole may press on the faster to victory.

As early as the days of the Rig Veda, before the beginning was, there was "neither not-being nor yet being." This thought again and again rumbles through the realms of philosophy, souring the milk of man's understanding with its bitter scepticism.

Not-being was this in the beginning,
From it being arose.
Self-fashioned indeed out of itself ...
The being and the beyond {59}
Expressible and inexpressible,
Founded and foundationless,
Consciousness and unconsciousness,
Reality and unreality.²⁵

All these are vain attempts to obscure the devotee's mind into believing in that Origin he could in no way understand, by piling up symbols of extravagant vastness. All, as with the Qabalists, was based on Zero, all, same one thing, and this one thing saved the mind of man from the fearful palsy of doubt which had shaken to ruin his brave certainties, his audacious hopes and his invincible resolutions. Man, slowly through all his doubts, began to realize that if indeed all were M?y?, a matter of words, he at least existed. "I am," he cried, no longer, "I am it."²⁶

And with the Is? Upanishad he whispered:

Into dense darkness he enters
Who has conceived becoming to be naught,
Into yet denser he
Who has conceived becoming to be aught.

24 Kena Upanishad, 11.

25 Taittir?ya Br?hmana, 2. 7.

26 "I.e.", "Existence is" HB:Heh HB:Yod HB:Heh HB:Aleph HB:Resh HB:Shin
HB:Aleph

HB:Heh HB:Yod HB:Heh HB:Aleph .

Abandoning this limbo of Causality, just as the Buddhist did at a later date, he tackled the practical problem "What am I? To hell with God!"

The self is the basis for the validity of proof, and therefore is constituted also before the validity of proof. And because it is thus formed it is impossible to call it in question. For we many call a thing in question which comes up to us from without, but not our own essential being. For if a man calls it in question yet is it his own essential being.

An integral part is here revealed in each of us which is a reality, perhaps the only reality it is given us to know, and {60} one we possess irrespective of our not being able to understand it. We have a soul, a veritable living

Atman, irrespective of all codes, sciences, theories, sects and laws. What then is this Atman, and how can we understand it, that is to say, see it solely, or identify all with it?

The necessity of doing this is pointed out in Ch?ndogya, 8. 1. 6.

He who departs from this world without having known the soul or those true desires, his part in all worlds is a life of constraint; but he who departs from this world after having known the soul and those true desires, his part in all worlds is a life of freedom.

In the Brihad?ranjaka,²⁷ king Janaka asks Y?j?avalkhya, "what serves man for light?" That sage answers:

The sun serves him for light. When however the sun has set? --- the moon. And when he also has set? --- fire. And when this also is extinguished? --- the voice. And when this also is silenced? Then is he himself his own light.²⁸

This passage occurs again and again in the same form, and in paraphrase, as we read through the Upanishads. In K?thaka 5. 15 we find:

There no sun shines, no moon, nor glimmering star,
Nor yonder lightning, the fire of earth is quenched; {61}
From him,²⁹ who alone shines, all else borrows its
brightness.
The whole world bursts into splendour at his shining.

And again in Maitr?yana, 6. 24.

When the darkness is pierced through, then is reached that which is not affected by darkness; and he who has thus pierced through that which is so affected, he has beheld like a glittering circle of sparks Brahman bright as the sun, endowed with all might, beyond the reach of darkness, that shines in yonder sun as in the moon, the fire and the lightning.

²⁷ Brihad?ranyaka Upanishad, 4. 3-4.

²⁸ These refer to the mystic lights in man. Compare this with the Diagram 2 "The Paths and Grades" in "The Neophyte." After the Atman in the aspirant has been awakened by the trumpet of Israfil (The Angel) he proceeds by the path of HB:Shin . The next path the Aspirant must travel is that of HB:Resh --- the Sun; the next that of HB:Qof --- the Moon; the next that of HB:Tzaddi --- the Star. This path brings him to the Fire of Netzach. When this fire is extinguished comes the Voice or Lightning, after which the Light which guides the aspirant is Himself, his Holy Guardian Angel, the Atman --- Adonai.

29 The Atman.

Thus the Atman little by little came to be known and no longer believed in; yet at first it appears that those who realized it kept their methods to themselves, and simply explained to their followers its greatness and splendour by parable and fable, such as we find in Brihad?ranyaka, 2. 1. 19.

That is his real form, in which he is exalted above desire, and is free from evil and fear. For just as one who dallies with a beloved wife has no consciousness of outer or inner, so the spirit also dallying with the self, whose essence is knowledge, has no consciousness of inner or outer. That is his real form, wherein desire is quenched, and he is himself his own desire, separate from desire and from distress. Then the father is no longer father, the mother no longer mother, the worlds no longer worlds, the gods no longer gods, the Vedas no longer Vedas. ... This is his supreme goal.

As theory alone cannot for ever satisfy man's mind in the solution of the life-riddle, so also when once the seeker has become the seer, when once actual living men have attained and become Adepts, their methods of attainment cannot for long remain entirely hidden.³⁰ And either from their teachings directly, or from those of their disciples, we find in India {62} sprouting up from the roots of the older Upanishads two great systems of practical philosophy:

1. The attainment by Sanny?sa.
2. The attainment by Yoga.

The first seeks, by artificial means, to suppress desire. The second by scientific experiments to annihilate the consciousness of plurality.

In the natural course of events the Sanny?sa precedes the Yoga, for it consists in casting off from oneself home, possessions, family and all that engenders and stimulates desire; whilst the Yoga consists in withdrawing the organs of sense from the objects of sense, and by concentrating them on the Inner Self, Higher Self, Augoeides, Atman, or Adonai, shake itself free from the illusions of M?y? --- the world of plurality, and secure union with this Inner Self or Atman. {63}

³⁰ As the light of a lamp brought into a dark room is reflected by all surfaces around it, so is the illumination of the Adept reflected even by his unilluminated followers.

ATTAINMENT BY YOGA.

ACCORDING to the Shiva Sanhita there are two doctrines found in the Vedas: the doctrines of "Karma K?nda" (sacrificial works, etc.) and of "Jana K?ndra" (science and knowledge). "Karma K?ndra" is twofold --- good and evil, and according to how we live "there are many enjoyments in heaven," and "in hell there are many sufferings." Having once realized the truth of "Karma K?ndra" the Yogi renounces the works of virtue and vice, and engages in "Jnana K?ndra" --- knowledge.

In the Shiva Sanhita we read:³¹

In the proper season, various creatures are born to enjoy the consequences of their karma.³² As though mistake mother-of-pearl is taken for silver, so through the error of one's own karma man mistakes Brahma for the universe.

Being too much and deeply engaged in the manifested world, the delusion arises about that which is manifested --- the subject. There is no other cause (of this delusion). Verily, verily, I tell you the truth.

If the practiser of Yoga wishes to cross the ocean of the world, he should renounce all the fruits of his works, having preformed all the duties of his ?shrama.³³

"Jana K?nda" is the application of science to "Karma K?nda," the works of good and evil, that is to say of Duality. {64} Little by little it eats away the former, as strong acid would eat away a piece of steel, and ultimately when the last atom has been destroyed it ceases to exist as a science, or as a method, and becomes the Aim, "i.e.", Knowledge. This is most beautifully described in the above-mentioned work as follows:

34. That Intelligence which incites the functions into the paths of virtue and vice "am I." All this universe, moveable and immovable, is from me; all things are seen through me; all are absorbed into me;³⁴ because there exists nothing but spirit, and "I am that spirit." There exists nothing else.

35. As in innumerable cups full of water, many reflections of the sun are seen, but the substance is the same; similarly individuals, like cups, are innumerable, but the vivifying spirit like the sun is one.

49. All this universe, moveable or immoveable, has come out of Intelligence. Renouncing everything else, take shelter of it.

50. As space pervades a jar both in and out, similarly within and beyond this ever-changing universe there exists one universal Spirit.

58. Since from knowledge of that Cause of the universe, ignorance is destroyed, therefore the Spirit is Knowledge; and this Knowledge is everlasting.

59. That Spirit from which this manifold universe existing in time takes its origin is one, and unthinkable.

31 Shiva Sanhita, ii, 43, 45, 51.

- 32 Work and the effects of work.; The so-called law of Cause and Effect in the moral and physical worlds.
- 33 The four ?shramas are (1) To live as a Brahmach?rin --- to spend a portion of one's life with a Brahman teacher. (2) To live as a Grihastha --- to rear a family and carry out the obligatory sacrifices. (3) To live as a V?naprastha --- to withdraw into solitude and meditate. (4) To live as a Sanny?sin --- to await the spirit's release into the Supreme Spirit.
- 34 At the time of the Pralaya.

62. Having renounced all false desires and chains, the Sanny?si and Yogi see certainly in their own spirit the universal Spirit.

63. Having seen the Spirit that brings forth happiness in their own spirit, they forget this universe, and enjoy the ineffable bliss of Sam?dhi.³⁵

As in the West there are various systems of Magic, so in the East are there various systems of yoga, each of which purports to lead the aspirant from the realm of M?y? to that of Truth in Sam?dhi. The most important of these are:

- | | | |
|-----------------|----------------------|---------------|
| 1. Gana Yoga. | Union by Knowledge. | |
| 2. Raha Yoga. | Union by Will | |
| 3. Bhakta Yoga. | Union by Love. | {65} |
| 4. Hatha Yoga. | Union by Courage. | |
| 5. Mantra Yoga. | Union though Speech. | |
| 6. Karma Yoga. | Union though Work. | ³⁶ |

The two chief of these six methods according to the Bhagavad-G?ta are: Yoga by S??khyā (Raja Yoga), and Yoga by Action (Karma Yoga). But the difference between these two is to be found in their form rather than in their substance; for, as Krishna himself says:

Renunciation (Raja Yoga) and Yoga by action (Karma Yoga) both lead to the highest bliss; of the two, Yoga by action is verily better than renunciation by action ... Children, not Sages, speak of the S??khyā and the Yoga as different; he who is duly established in one obtaineth the fruits of both. That place which is gained by the S??khyas is reached by the Yogis also. He seeth, who seeth that the S??khyā and the Yoga are one.³⁷

Or, in other words, he who understand the equilibrium of action and renunciation (of addition and subtraction) is as he who perceives that in truth the circle is the line, the end the beginning.

To show how extraordinarily closely allied are the methods of Yoga to those of Magic, we will quote the following three verses from the Bhagavid-G?ta, which, with advantage, the reader may compare with the citations already made from the works of Abramelin and Eliphas Levi.

When the mind, bewildered by the Scriptures (Shruti), shall stand immovable, fixed in contemplation (Samādhi), then shalt thou attain to Yoga.³⁸

Whatsoever thou doest, whatsoever thou eatest, whatsoever thou offerest, {66} whatsoever thou givest, whatsoever thou dost of austerity, O Kaunteya, do thou that as an offering unto Me.

On Me fix thy mind; be devoted to Me; sacrifice to Me; prostrate thyself before Me; harmonized thus in the SELF (Atman), thou shalt come unto Me, having Me as thy supreme goal.³⁹

These last two verses are taken from "The Yoga of the Kingly Science and the Kingly Secret"; and if put into slightly different language might easily be mistaken for a passage out of "the Book of the Sacred Magic."

Not so, however, the first, which is taken from "The Yoga by the Sākhya," and which is reminiscent of the Quietism of Molinos and Madam de Guyon rather than of the operations of a ceremonial magician. And it was just this Quietism

35 "Shiva Sanhita," chap. 1.

36 Besides these, there are several lesser known Yogas, for the most part variant of the above such as: Ashtānga, Laya, and Tāraka. See "Hatha-Yoga Pradipika," p. iii.

37 The "Bhagavad-Gītā." Fifth Discourse, 2-5.

38 "Ibid." Second Discourse, 53.

39 "Ibid." Ninth Discourse, 27, 34.

that P. as yet had never fully experienced; and he, realizing this, it came about that when once the key of Yoga was proffered him, he preferred to open the door of Renunciation and close that of Action, and to abandon the Western methods by the means of which he had already advanced so far rather than to continue in them. This in itself was the first great Sacrifice which he made upon the path of Renunciation --- to abandon all that he had as yet attained to, to cut himself off from the world, and like an Hermit in a desolate land seek salvation by himself, through himself and of Himself. Ultimately, as we shall see, he renounced even this disownment, for which he now sacrificed all, and, by an unification of both, welded the East to the West, the two halves of that perfect whole which had been lying apart since that night wherein the breath of God moved upon the face of the waters and the limbs of a living world struggled from out the Chaos of Ancient Night. {67}

THE YOGAS.

DIRECT experience is the end of Yoga. How can this direct experience be

gained? And the answer is: by Concentration or Will. Swami Vivekananda on this point writes:

Those who really want to be Yogis must give up, once for all, this nibbling at things. Take up one idea. Make that one idea your life; dream of it; think of it; live on that idea. Let the brain, the body, muscles, nerves, every part of your body, be full of that idea, and just leave every other idea alone. This is the way to success, and this is the way great spiritual giants are produced. Others are mere talking machines. ... To succeed, you must have tremendous perseverance, tremendous will. "I will drink the ocean," says the persevering soul. "At my will mountains will crumble up." Have that sort of energy, that sort of will, work hard, and you will reach the goal.⁴⁰

"O Keshara," cries Arjuna, "enjoin in me this terrible action!" This will TO WILL.

To turn the mind inwards, as it were, and stop it wandering outwardly, and then to concentrate all its powers upon itself, are the methods adopted by the Yogi in opening the closed Eye which sleeps in the heart to every one of us, and to create this will TO WILL. By doing so he ultimately comes face to face with something which is indestructible, on account of it being uncreatable, and which knows no dissatisfaction. {68}

Every child is aware that the mind possesses a power known as the reflective faculty. We hear ourselves talk; and we stand apart and see ourselves work and think. We stand aside from ourselves and anxiously or fearlessly watch and criticize our lives. There are two persons in us, --- the thinker (or the worker) and the seer. The unwinding of the hoodwink from the eyes of the seer, for in most men the seer is, like a mummy, wrapped in the countless rags of thought, is what Yoga purposes to do: in other words to accomplish no less a task than the mastering of the forces of the Universe, the surrender of the gross vibrations of the external world to the finer vibrations of the internal, and then to become one with the subtle Vibrator --- the Seer Himself.

We have mentioned the six chief systems of yoga, and now before entering upon what for us at present must be the two most important of them, --- namely, Hatha Yoga and Raja Yoga, we intend, as briefly as possible, to explain the remaining four, and also the necessary conditions under which all methods of Yoga should be practised.

GANA YOGA. Union through Knowledge.

Gana Yoga is that Yoga which commences with a study of the impermanent wisdom of this world and ends with the knowledge of the permanent wisdom of the Atman. Its first stage is Viveka, the discernment of the real from the unreal. Its second Vairagya, indifference to the knowledge of the world, its sorrows and joys. Its third Mukti, release, and unity with the Atman.

In the fourth discourse of the Bhagavad Gita we find Gana Yoga praised as follows: {69}

40 Vivekananda, "Raja Yoga," Udbodhan edition, pp. 51, 52. "Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight and the rough ways shall be made smooth. ... Prepare ye the way of Adonai." --- Luke, iii, 5, 4.

Better than the sacrifice of any objects is the sacrifice of wisdom, O Paratapa. All actions in their entirety, O P'rtha, culminate in wisdom.

As the burning fire reduces fuel to ashes, O Arjuna, so doth the fire of wisdom reduce all actions to ashes.

Verily there is nothing so pure in this world as wisdom; he that is perfected in Yoga finds it in the Atman in due season.⁴¹

KARMA YOGA. Union through Work.

Very closely allied to Gana Yoga is Karma Yoga, Yoga through work, which may seem only a means towards the former. But this is not so, for not only must the aspirant commune with the Atman through the knowledge or wisdom he attains, but also through the work which aids him to attain it.

A good example of Karma Yoga is quoted from Chuang-Tzu by Flagg in his work on Yoga. It is as follows:

Prince Hui's cook was cutting up a bullock. Every blow of his hand, every heave of his shoulders, every tread of his foot, every thrust of his knee, every "whshh" of rent flesh, every "chhk" of the chopper, was in perfect harmony, --- rhythmical like the dance of the mulberry grove, simultaneous like the chords of Ching Shou." "Well done," cried the Prince; "yours is skill indeed." "Sir," replied the cook, "I have always devoted myself to "Tao" (which here means the same as Yoga). "It is better than skill." When I first began to cut up bullocks I saw before me simply whole "bullocks." After three years' practice I saw no more whole animals. And now I work with my mind and not with my eye. When my senses bid me stop, but my mind urges me on, I fall back upon eternal 70 principles. I follow such openings or cavities as there may be, according to the natural constitution of the animal. A good cook changes his chopper once a year, because he cuts. An ordinary cook once a month --- because he hacks. But I have had this chopper nineteen years, and although I have cut up many thousand bullocks, its edge is as if fresh from the whetstone.⁴²

MANTRA YOGA. Union through Speech.

This type of Yoga consists in repeating a name or a sentence or verse over and over again until the speaker and the word spoken become one in perfect concentration. Usually speaking it is used as an adjunct to some other practice, under one or more of the other Yoga methods. Thus the devotee to the God Shiva will repeat his name over and over again until at length the great God opens his Eye and the world is destroyed.

Some of the most famous mantras are:

"Aum mani padme Hum."

"Aum Shivaya Vashi."

41 "The Bhagavad-G?ta," iv, 33, 37, 38. Compare with the above "The Wisdom of Solomon," "e.g.": "For wisdom, which is the worker of all things, taught me; for in her is an understanding spirit, holy, one only, manifold, subtle, lively, clear, undefiled, plain, not subject to hurt, loving the thing that is good, quick, which cannot be letted, ready to do good. ... for wisdom is more moving than any motion; she passeth and goeth through all things by reason of her pureness. For she is the breath of the power of God." (Chap. VII, 22, 24, 25.)

42 "Yoga or Transformation," p. 196. Control, or Restraint, is the Key to Karma Yoga; weakness is its damnation. Of the Karma Yogi Vivek?nanda writes: "He goes through the streets of a big city with all their traffic, and his mind is as calm as if he were in a cave, where not a sound could reach him; and he is intensely working all the time." "Karma Yoga," p. 17.

"Aum Tat Sat Aum."

"Namo Shivaya namaha Aum."

The pranava AUM⁴³ plays an important part throughout the whole of Indian Yoga, and especially is it considered sacred by the Mantra-Yogi, who is continually using it. To pronounce it properly the "A" is from the throat, the "U" in the middle, and the "M" at the lips. This typifies the whole course of breath. {71}

It is the best support, the bow off which the soul as the arrow flies to Brahman, the arrow which is shot from the body as bow in order to pierce the darkness, the upper fuel with which the body as the lower fuel is kindled by the fire of the vision of God, the net with which the fish of Pr?na is drawn out, and sacrificed in the fire of the Atman, the ship on which a man voyages over the ether of the heart, the chariot which bears him to the world of Brahman.⁴⁴

At the end of the "Shiva Sanhita" there are some twenty verses dealing with the Mantra. And as in so many other Hindu books, a considerable amount of mystery is woven around these sacred utterances. We read:

190. In the four-petalled Muladhara lotus is the seed of speech, brilliant as lightning.

191. In the heart is the seed of love, beautiful as the Bandhuk flower. In the space between the two eyebrows is the seed of Shakti, brilliant as tens of millions of moons. These three seeds should be kept secret.⁴⁵

These three Mantras can only be learnt from a Guru, and are not given in the above book. By repeating them a various number of times certain results

happen. Such as: after eighteen lacs, the body will rise from the ground and remain suspended in the air; after an hundred lacs, "the great yogi is absorbed in the Para-Brahman.⁴⁶

BHAKTA YOGA. Union by love.

In Bhakta Yoga the aspirant usually devotes himself to some special deity, every action of his life being done in honour and glory of this deity, and, as Vivekananda tells us, "he has not to suppress any single one of his emotions, he only strives to intensify them and direct them to god." Thus, if he devoted himself to Shiva, he must reflect in his life to his utmost the life of Shiva; if to Shakti the life of Shakti, unto the seer and the seen become one in the mystic union of attainment. {72}

Of Bhakta Yoga the "Nārada Smṛiti" says:

58. Love (Bhakti) is easier than other methods.
59. Being self-evident it does not depend on other truths.
60. And from being of the nature of peace and supreme bliss.⁴⁷

This exquisite little Smṛiti commences:

43 See Vivekananda's "Bhakti-Yoga," pp. 62-68.

44 Deussen. "The Upanishads," p. 390.

45 "Shiva Sanhita," chap. v. The seed in each case is the Mantra.

46 The Absolute.

47 Nārada Smṛiti. Translated by T. Sturdy. Also see the works of Bhagavan Ramanuja, Bhagavan Vyasa, Prahlada, and more particularly Vivekananda's "Bhakti Yoga." Bhakta Yoga is divided into two main divisions. (1) The preparatory, known as "Gauni"; (2) The devotional, known as "Parā." Thus it very closely resembles, even in detail, the Operation of Abramelin, in which the aspirant, having thoroughly prepared himself, devotes himself to the invocation of his Holy Guardian Angel.

1. will now explain Love.
2. Its nature is extreme devotion to some one.
3. Love is immortal.
4. Obtaining it man becomes perfect, becomes immortal, becomes satisfied.
5. And obtaining it he desires nothing, grieves not, hates not, does not delight, makes no effort.
6. Knowing it he becomes intoxicated, transfixed, and rejoices in the Self (Atman).

This is further explained at the end of Swāmī's "Hatha-Yoga."

Bhakti really means the constant perception of the form of the Lord by the Antahkarana. There are nine kinds of Bhaktis enumerated. hearing his

histories and relating them, remembering him, worshipping his feet, offering flowers to him, bowing to him (in soul), behaving as his servant, becoming his companion and offering up one's Atman to him. ... Thus, Bhakti, in its most transcendental aspect, is included in Sampradny?ta Sam?dhi.⁴⁸ {73}

The Gana Yoga P., as the student, had already long practised in his study of the Holy Qabalah; so also had he Karma Yoga by his acts of service whilst a Neophyte in the Order of the Golden Dawn; but now at the suggestion of D. A. he betook himself to practice of Hatha and Raja Yoga.

Hatha Yoga and Raja Yoga are so intimately connected, that instead of forming two separate methods, they rather form the first half and second half of one and the same.

Before discussing either the Hatha or Raja Yogas, it will be necessary to explain the conditions under which Yoga should be performed. These conditions being the conventional ones, each individual should by practice discover those more particularly suited to himself.

i. "The Guru."

Before commencing any Yoga practice, according to every Hindu book upon this subject, it is first necessary to find a Guru,⁴⁹ to teacher, to whom the disciple (Chela) must entirely devote himself: as the "Shiva Sanhita" says:

11. Only the knowledge imparted by a Guru is powerful and useful; otherwise it becomes fruitless, weak and very painful.

12. He who attains knowledge by pleasing his Guru with every attention, readily obtains success therein.

13. There is not the least doubt that Guru is father, Guru is mother, and Guru is God even: and as such, he should be served by all, with their thought, word and deed.⁵⁰

ii. Place. "Solitude and Silence."

⁴⁸ In Bhakta Yoga the disciple usually devotes himself to his Guru, to whom he offers his devotion. The Guru being treated as the God himself with which the Chela wishes to unite. Eventually "He alone sees no distinctions! The mighty ocean of love has entered unto him, and he sees not men, animals and plants or the sun, moon and the stars, but beholds his Beloved everywhere and in everything. Vivek?nanda, "Bhakti Yoga," Udbodham edition, p. 111. The Sufis were Bhakti Yogis, so was Christ. Buddha was a Gnani Yogi.

⁴⁹ A Guru is as necessary in Yoga as a Music master is in Music.

⁵⁰ "Shiva Sanhita," chap. iii.

The place where Yoga is performed should be a beautiful and pleasant place, according to the Shiva Sanhita.⁵¹ In the {74} Kshurik? Upanishad, 2. 21, it

states that "a noiseless place" should be chosen; and in S'vet's'vatara, 2. 10:

Let the place be pure, and free also from boulders and sand,
Free from fire, smoke, and pools of water,
Here where nothing distracts the mind or offends the eye,
In a hollow protected from the wind a man should compose himself.

The dwelling of a Yogi is described as follows:

The practiser of Hathayoga should live alone in a small Matha or monastery situated in a place free from rocks, water and fire; of the extent of a bow's length, and in a fertile country ruled over by a virtuous king, where he will not be disturbed.

The Mata should have a very small door, and should be without any windows; it should be level and without any holes; it should be neither too high nor too long. It should be very clean, being daily smeared over with cow-dung, and should be free from all insects. Outside it should be a small corridor with a raised seat and a well, and the whole should be surrounded by a wall.
...52

iii. "Time."

The hours in which Yoga should be performed vary with the instructions of the Guru, but usually they should be four times a day, at sunrise, mid-day, sunset and mid-night.

iv. "Food."

According to the "Hatha-Yoga Pradipika": "Moderate {75} diet is defined to mean taking pleasant and sweet food, leaving one fourth of the stomach free, and offering up the act to Shiva."⁵³

things that have been once cooked and have since grown cold should be avoided, also foods containing an excess of salt and sourness. Wheat, rice, barley, butter, sugar, honey and beans may be eaten, and pure water and milk drunk. The Yogi should partake of one meal a day, usually a little after noon. "Yoga should not be practised immediately after a meal, nor when one is

51 "Ibid.", chap. v, 184, 185. The aspirant should firstly, join the assembly of good men but talk little; secondly, should eat little; thirdly, should renounce the company of men, the company of women, all company. He should practise in secrecy in a retired palace. "For the sake of appearances he should remain in society, but should not have his heart in it. he should not renounce the duties of his profession, caste or rank, but let him perform these merely as an instrument without any thought of the event. By thus doing there is no sin." This is sound

Rosicrucian doctrine, by the way.

52 "Hatha-Yoga Pradipika," pp. 5, 6. Note the similarity of these

conditions to those laid down in "The Book of the Sacred Magic."
Also see "Gheranda Sanhita," p. 33.

53 "Hatha-Yoga Pradipika," p. 22. On the question of food Vivekananda in his "Bhakti Yoga," p. 90, says: "The cow does not eat meat, nor does the sheep. Are they great Yogins? ... Any fool may abstain from eating meat; surely that alone give him no more distinction than to herbivorous animals." Also see "Gheranda Sanhita," pp. 34-36.

very hungry; before beginning the practice, some milk and butter should be taken."⁵⁴

v. "Physical considerations."

The aspirant to Yoga should study his body as well as his mind, and should cultivate regular habits. He should strictly adhere to the rules of health and sanitation. He should rise an hour before sunrise, and bathe himself twice daily, in the morning and the evening, with cold water (if he can do so without harm to his health). His dress should be warm so that he is not distracted by the changes of weather.

vi. "Moral considerations."

The yogi should practise kindness to all creatures, he should abandon enmity towards any person, "pride, duplicity, and crookedness" ... and the "companionship of women."⁵⁵ Further, in Chapter 5 of the "Shiva Sanhita" the hindrances {76} of Enjoyment, Religion and Knowledge are expounded at some considerable length. Above all the Yogi "should work like a master and not like a slave."⁵⁶

HATHA YOGA. Union by Courage.

It matters not what attainment the aspirant seeks to gain, or what goal he has in view, the one thing above all others which is necessary is a healthy body, and a body which is under control. It is hopeless to attempt to obtain stability of mind in one whose body is ever leaping from land to water like a frog; with such, any sudden influx of illumination may bring with it not enlightenment but mania; therefore it is that all the great masters have set the task of courage before that of endeavour.⁵⁷ He who "dares" to "will," will "will" to know, and knowing will keep silence;⁵⁸ for even to such as have entered the Supreme Order, there is no way found whereby they may break the stillness and communicate to those who have not ceased to hear.⁵⁹ The guardian of the Temple is Adonai, he alone holds the key of the Portal, seek it of Him, for there is none other that can open for thee the door.

Now to dare much is to will a little, so it comes about that though Hatha Yoga is the physical Yoga which teaches the aspirant how to control his body, yet is it also Raja Yoga {77} which teaches him how to control his mind. Little by little, as the body comes under control, does the mind assert its sway over the body; and little by little, as the mind asserts its sway, does it come

gradually, little by little under the rule of the Atman, until ultimately the Atman, Augoeides, Higher Self or Adonai fills the Space which was once occupied solely by the body and mind of the aspirant. Therefore though the death of the body as it were is the resurrection of the Higher Self accomplished, and the pinnacles of that Temple, whose foundations are laid deep in the black earth, are lost among the starry Palaces of God.

In the "Hatha-Yoga Pradipika" we read that "there can be no Raja Yoga without Hatha Yoga, and "vice versa," that to those who wander in the darkness

54 "Shiva Sanhita," iii, 37.

55 "Ibid.," iii, 33.

56 Vivekananda, "Karma-Yoga," p. 62.

57 As in the case of Jesus, the aspirant, for the joy that is set before him, must "dare" to endure the cross, despising the shame; if he would be "set down at the right hand of the throne of God." Hebrews, xii, 2.

58 "If there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God" (1 Corinthians, xiv, 28) has more than one meaning.

59 "And when he had opened the seventh seal, there was silence in heaven about the space of half an hour" (Rev. viii, 1).

of the conflicting Sects unable to obtain Raja Yoga, the most merciful Swamī offers the light of Hathavidya."60

In the practice of this mystic union which is brought about by the Hatha Yoga and the Raja Yoga exercises the conditions necessary are:

1. "Yama:" Non-killing (Ahimsa); truthfulness (Satya); non-stealing (Asteya); continence (Brahmacharya); and non-receiving of any gift (Aparigraha).
2. "Niyama:" Cleanliness (S'ancha); contentment (Santosha); mortification (Papasa); study and self surrender (Swadhyaya); and the recognition of the Supreme (Is'wara prandh n).
3. "Asana:" Posture and the correct position of holding the body, and the performance of the Mudras. {78}
4. "Pranayama:" Control of the Prana, and the vital forces of the body.
5. "Pratyahara:" Making the mind introspective, turning it back upon itself.
6. "Dhyan:" Concentration, or the "will" to hold the mind to certain points.
7. "Dhyana:" Meditation, or the outpouring of the mind on the object held by the will.
8. "Samadhi:" Ecstasy, or Superconsciousness.

As regards the first two of the above stages we need not deal with them at any length. Strictly speaking, they come under the heading of Karma and Gnana Yoga, and as it were form the Evangelicism of Yoga --- the "Thou shalt" and "Thou shalt not." They vary according to definition and sect.61 However, one point must be explained, and this is, that it must be remembered that most works on Yoga are written either by men like Patanjali, to whom continence,

truthfulness, etc., are simple illusions of mind; or by charlatans, who imagine that, by displaying to the reader a mass of middle-class "virtues," their works will be given so exalted a flavour that they themselves will pass as great ascetics who have out-soared the bestial passions of life, whilst in fact they are running harems in Boulogne or making indecent proposals to flower-girls in South Audley Street. These latter ones generally trade under the exalted names of "The" Mahatmas; who, {79} coming straight from the Sh?m Bazaar, retail their wretched "b?k b?k" to their sheep-headed followers as the eternal word of Brahman --- "The shower from the Highest!" And, not infrequently, end in silent meditation within the illusive walls of Wormwood Scrubbs.

The East like the West, has for long lain under the spell of that potent but Middle-class Magician --- St. Shamefaced sex; and the whole of its literature swings between the two extremes of Paederasty and Brahmach?rya. Even the great science of Yoga has not remained unpolluted by his breath, so that in many cases to avoid shipwreck upon Scylla the Yogi has lost his life in the eddying whirlpools of Charybdis.

The Yogis claim that the energies of the human body are stored up in the brain, and the highest of these energies they call "Ojas." they also claim that that part of the human energy which is expressed in sexual passion, when checked, easily becomes changed into Ojas; and so it is that they invariably insist in their disciples gathering up the sexual energy and converting it into Ojas. Thus we read:

It is only the chaste man and woman who can make the Ojas rise and become stored in the brain, and this is why chastity has always been considered the

60 "Hatha-Yoga Pradipika," p. 2.

61 In all the Mysteries the partakers of them were always such as had not committed crimes. It will be remembered that Nero did not dare to present himself at the Eleusinian (Sueton. "vit. Nero," e. 3A). And Porphyry informs us that "in the Mysteries honour to parents was enjoined, and not to injure animals" ("de Abstinencia," iv, 22).

highest virtue. ... That is why in all the religious orders in the world that have produced spiritual giants, you will always find this intense chastity insisted upon. ...62 If people practise Raja-Yoga and at the same time lead an impure life, how can they expect to become Yogis?63 {80}

This argument would appear at first sight to be self-contradictory, and therefore fallacious, for, if to obtain Ojas is so important, how then can it be right to destroy a healthy passion which is the chief means of supplying it with the renewed energy necessary to maintain it? The Yogi's answer is simple enough: Seeing that the extinction of the first would mean the ultimate death of the second the various Mudra exercises were introduced so that this healthy passion might not only be preserved, but cultivated in the most rapid manner

possible, without loss of vitality resulting from the practices adopted. Equilibrium is above all things necessary, and even in these early stages, the mind of the aspirant should be entirely free from the obsession of either ungratified or over-gratified appetites. Neither Lust nor Chastity should solely occupy him; for as Krishna says:

Verily Yoga is not for him who eateth too much, nor who abstaineth to excess, nor who is too much addicted to sleep, nor even to wakefulness, O Arjuna.

Yoga killeth out all pain for him who is regulated in eating and amusement, regulated in performing actions, regulated in sleeping and waking.⁶⁴

This balancing of what is vulgarly known as Virtue and Vice,⁶⁵ and which the Yogi Philosophy does not always appreciate, is illustrated still more forcibly in that illuminating work "Konx om Pax," in which Mr. Crowley writes:

As above so beneath! said Hermes the thrice greatest. The laws of the physical world are precisely paralleled by those of the moral and intellectual sphere. To the prostitute I prescribe a course of training by which she shall {81} comprehend the holiness of sex. Chastity forms part of that training, and I should hope to see her one day a happy wife and mother. To the prude equally I prescribe a course of training by which she shall comprehend the holiness of sex. Unchastity forms part of that training, and I should hope to see her one day a happy wife and mother.

To the bigot I commend a course of Thomas Henry Huxley; to the infidel a practical study of ceremonial magic. Then, when the bigot has knowledge of the infidel faith, each may follow without prejudice his natural inclination; for he will no longer plunge into his former excesses.

So also she who was a prostitute from native passion may indulge with safety in the pleasure of love; and she who was by nature cold may enjoy a virginity in no wise marred by her disciplinary course of unchastity. But the one will understand and love the other.⁶⁶

Once and for all do not forget that nothing in this world is permanently good or evil; and, so long as it appears to be so, then remember that the

62 Certainly not in the case of the Mahometan Religion and its Sufi Adepts, who drank the vintage of Bacchus as well as the wine of Iacchus. The question of Chastity is again one of those which rest on temperament and not on dogma. It is curious that the astute Vivek?nanda should have fallen into this man-trap.

63 Swami Vivek?nanda, "Raja Yoga," p. 45.

64 The Bhagavad-G?ta, vi, 16, 17.

65 Or more correctly as the Buddhist puts it --- skilfulness and unskilfulness.

66 "Konx om Pax," by A. Crowley, pp. 62, 63.

fault is the seer's and not in the thing seen, and that the seer is still in an unbalanced state. Never forget Blake's words:

"Those who restrain desire do so because theirs is weak enough to be restrained; and the restrainer or reason usurps its place and governs the unwilling."67 Do not restrain your desires, but equilibrate them, for: "He who desires but acts not, breeds pestilence."68 Verily: "Arise, and drink your bliss, for everything that lives is holy."69

The six acts of purifying the body by Hatha-Yoga are Dhauti, Basti, Neti, Trataka, Nauli and Kap?labh?ti,70 each of {82} which is described at length by Sw?tm?r?n Swami. But the two most important exercise which all must undergo, should success be desired, are those of A'sana and Pr?n?y?ma. The first consists of physical exercises which will gain for him who practises them control over the muscles of the body, and the second over the breath.

"The A'sanas," or Positions.

According to the "Pradipika" and the "Shiva Sanhita," there are 84 A'sanas; but Goraksha says there are as many A'sana as there are varieties of beings, and that Shiva has counted eighty-four lacs of them.71 The four most important are: Siddh?sana, Padm?sana, Ugr?sana and Svastik?sana, which are described in the Shiva Sanhita as follows:72

The "Siddh?sana." By "pressing with care by the (left) heel the yoni,73 the other heel the Yogi should place on the lingam; he should fix his gaze upwards on the space between the two eyebrows ... and restrain his senses."

The "Padm?sana." By crossing the legs "carefully place the feet on the opposite thighs (the left on the right thing and "vic? vers?," cross both hands and place them similarly on the thighs; fix the sight on the tip of the nose."

The "Ugr?sana." "Stretch out both the legs and keep them apart; firmly take hold of the head by the hands, and place it on the knees."

The "Svastik?sana." "Place the soles of the feet completely under the thighs, keep the body straight and at ease."

For the beginner that posture which continues for the {83} greatest length of time comfortable is the correct one to adopt; but the head, neck and chest should always be held erect, the aspirant should in fact adopt what the drill-book calls "the first position of a soldier," and never allow the body in any way to collapse. The "Bhagavad-G?ta" upon this point says:

In a pure place, established in a fixed seat of his own, neither very much raised nor very low ... in a secret place by himself. ... There ... he should

67 The Marriage of Heaven and Hell.

68 "Ibid."

69 Visions of the Daughters of Albion.

70 "Hatha Yoga Pradipika," p. 30. Dhauti is of four kinds:

Antardhauti (internal washing); Dantdhauti (cleaning the teeth);

Hriddhauti (cleaning the heart); Mulashodhana (cleaning the

anus). Basti is of two kinds, Jala Basti (water Basti) and

Sukshma Basti (dry Basti) and consists chiefly in dilating and contracting the sphincter muscle of the anus. Neti consists of inserting a thread into the nostrils and pulling it out through the mouth, Trataka in steadying the eyes, Nauli in moving the intestines, and Kap?labh?ti, which is of three kinds, Vy?t-krama, V?ma-krama, and Sit-krama, of drawing in wind or water through the nostrils and expelling it by the mouth, and "vice vers?". Also see "Gheranda Sanhita," pp. 2-10. This little book should be read in conjunction with the "Hatha Yoga Pradipika."

71 The "Gheranda Sanhita" gives thirty-two postures.

72 The "Shiva Sanhita," pp. 25, 26.

73 The imaginary "triangle of flesh" near the perinaeum.

practise Yoga for the purification of the self. Holding the body, head and neck erect, immovably steady, looking fixedly at the point of the nose and unwandering gaze.

When these posture have been in some way mastered, the aspirant must combine with them the exercises of Pr?n?y?ma, which will by degrees purify the N?di or nerve-centres.

These N?dis, which are usually set down as numbering 72,000,74 ramify from the heart outwards in the pericardium; the three chief are the Ida, Pingala and Sushumn?,75 the last of which is called "the most highly beloved of the Yogis."

Besides practising Pr?n?y?ma he should also perform one {84} or more of the Mudras, as laid down in the "Hatha Yoga Pradipika" and the "Shiva Sanhita," so that he may arouse the sleeping Kundalini, the great goddess, as she is called, who sleeps coiled up at the mouth of the Sushumn?. But before we deal with either of these exercises, it will be necessary to explain the Mystical Constitution of the human organism and the six Chakkras which constitute the six stages of the Hindu Tau of Life.

THE CONSTITUTION OF THE HUMAN ORGANISM

Firstly, we have the Atman, the Self or Knower, whose being consists in a trinity in unity of, Sat, Absolute Existence; Chit, Wisdom; Ananda, Bliss. Secondly, the Anthak?rana or the internal instrument, which has five attributes according to the five elements, thus:

ÚSpirit . . . Atma.

³Air . . . Manas.⁷⁶ The mind or thought faculty.

1. Spirit. ´Fire . . . Buddhi. The discriminating faculty.

³Water . . . Chittam.⁷⁷ The thought-stuff.

ÀEarth . . . Ahank?ra. Egoity.

2. Air. The five organs of knowledge. Gnanendriyam.

3. Fire. The five organs of Action. Karmendriyam.
4. Water. The five subtle airs or Pranas.
5. Earth. The five Tatwas.

74 Besides the 72,000 nerves or veins there are often 101 others mentioned. These 101 chief veins each have 100 branch veins which again each have 72,000 tributary veins. The total $(101 + 101 \times 100 \times 100 \times 72,000)$ equals 727,210,201. The 101st is the Sushumn?. Yoga cuts through all these, except the 101st, stripping away all consciousness until the Yogi "is merged in the supreme, indescribable, ineffable Brahman." Also see "Gheranda Sanhita," p./ 37. The N^adis are known to be purified by the following signs: (1) A clear skin. (2) A beautiful voice. (3) A calm appearance of the face. (4) Bright eyes. (5) Hearing constantly the N?da.

75 The Sushumn? may in more than one way be compared to Prometheus, or the hollow reed, who as the mediator between heaven and earth transmitted the mystic fire from the moon. Again the Mahalingam or omicron phi alpha lambda lambda omicron sigma . For further see "The Canon," p. 119.

76 Manas and Chittam differ as the movement of the waters of a lake differ from the water itself.

77 Manas and Chittam differ as the movement of the waters of a lake differ from the water itself.

The Atma of Anthak?rana has 5 sheaths, called Kos'as.78 {85}

1. Anandam?y?kos'a, Body of Bliss, is innermost. It is still an illusion. Atma, Buddhi and Manas at most participate.
2. Manom?y?kos'a. The illusionary thought-sheath including Manas, Buddhi, Chittam, and Ahank?ra in union with one or more of the Gnanendriyams.
3. Vip?anam?y?kos'a. The consciousness sheath, which consists of Anthak?rana in union with an organ of action of of sense --- Gnan- and Karm-endriyam.
4. Pr?n?m?y?kos'a. Consists of the five airs. Here we drop below Anthak?rana.
5. Annam?y?kos'a. Body of Nourishment. The faculty which feeds on the five Tatwas.

Besides these there are three bodies or Shariras.

1. Karana Sharira. The Causal body, which almost equals the protoplast.
2. Sukshma Sharira. The Subtle body, which consists of the vital airs, etc.
3. Sthula Shirara. The Gross body.

THE CHAKKRAS

According to the Yoga,⁷⁹ there are two nerve-currents in {86} the spinal column called respectively Pingala and Ida, and between these is placed the Sushumn?, an imaginary tube, at the lower extremity of which is situated the Kundalini (potential divine energy). Once the Kundalini is awakened it forces its way up the Sushumn?,⁸⁰ and, as it does so, its progress is marked by wonderful visions and the acquisition of hitherto unknown powers.

The Sushumn? is, as it were, the central pillar of the Tree of Life, and its six stages are known as the Six Chakras.⁸¹ To these six is added a

78 H. P. Blavatsky in "Instruction No. 1" issued to members of the first degree of her Eastern School of Theosophy (marked "Strictly Private and Confidential!") deals with those Kos'as on p. 16. But it is quite impossible here to attempt to extract from these instructions the little sense they may contain on account of the numerous Auric Eggs, Ak?sic envelopes, Karmic records, D?v?chanic states, etc., etc. On p. 89 of "Instruction No. III" we are told that the Sushumn? "is" the Brahmarandhra, and that there is "an enormous difference between Hatha and Raja Yoga." Plate III of Instructions No. II is quite Theosophical, and the third rule out of the Probationers' pledge, "I pledge myself never to listen, without protest, to any evil thing spoken falsely, or yet unproven, of a brother Theosophist, and to abstain from condemning others," seems to have been consistently acted upon ever since.

79 Compare with the Kundalini the Serpent mentioned in paragraph 26 of "The Book of Concealed Mystery." Note too the lotus-leaf that backs the throne of a God is also the hood of the Cobra. So too the Egyptian gods have the serpent upon the brow.

80 Provided the other exits are duly stopped by Practice. The danger of Yoga is this, that one may awaken the Magic Power before all is balanced. A discharge takes place in some wrong direction and obsession results.

81 The forcing of the Kundalini up the Sushumn? and through the six Chakras to the Sahasr?ra, is very similar to Rising on the Planes through Malkuth, Yesod, the Path of HB:Peh, Tiphereth, the Path of HB:Tet, and Da?th to Kether, by means of the Central Pillar of the Tree of Life.

seventh; but this one, the Shasr?ra, lies altogether outside the human organism.

These six Chakras are:

1. "The M?l?dhara-Chakra." This Chakra is situated between the lingam and the anus at the base of the Spinal Column. It is called the Adhar-Padma, or fundamental lotus, and it has four petals. "In the pericarp of the Adhar lotus there is the triangular beautiful yoni, hidden and kept secret in all the Tantras." In this yoni dwells the goddess Kundalini; she surrounds all the Nadis, and has three and a half coils. She catches her tail in her own

mouth, and rests in the entrance of the Sushumn?⁸² {87}

58. It sleeps there like a serpent, and is luminous by its own light ... it is the Goddess of speech, and is called the vija (seed).

59. Full of energy, and like burning gold, know this Kundalini to be the power (Shakti) of Vishnu; it is the mother of the three qualities --- Satwa (good), Rajas (indifference), and Tamas (bad).

60. There, beautiful like the Bandhuk flower, is placed the seed of love; it is brilliant like burnished gold, and is described in Yoga as eternal.

61. The Sushumn? also embraces it, and the beautiful seed is there; there it rests shining brilliantly like the autumnal moon, with the luminosity of millions of suns, and the coolness of millions of moons. O Goddess! These three (fire, sun and moon) taken together or collectively are called the vija. It is also called the great energy.⁸³

In the M?l?dhara lotus there also dwells a sun between the four petals, which continuously exudes a poison. This venom (the sun-fluid of mortality) goes to the right nostril, as the moon-fluid of immortality goes to the left, by means of the Pingala which rises from the left side of the Ajna lotus.⁸⁴

The M?l?dhara is also the seat of the Ap?na.

2. "The Svadisth?na Chakkra." This Chakkra is situated at the base of the sexual organ. It has six petals. The colour of this lotus is blood-red, its presiding adept is called Balakhya and its goddess, Rakini.⁸⁵

He who daily contemplates on this lotus becomes an object of love and adoration to all beautiful goddesses. He fearlessly recites the various Shastras {88} and sciences unknown to him before ... and moves throughout the universe.⁸⁶

This Chakkra is the seat of the Sam?na, region about the navel and of the Apo Tatwa.

3. "The Manip?ra Chakkra." This Chakkra is situated near the navel, it is of a golden colour and has ten petals (sometimes twelve), its adept is Rudrakhya and its goddess Lakini. It is the "solar-plexus" or "city of gems," and is so called because it is very brilliant. This Chakkra is the seat of the Agni Tatwa. Also in the abdomen burns the "fire of digestion of food"

82 The following Mystical Physiology is but a symbolic method of expressing what is night inexpressible, and in phraseology is akin to Western Alchemy, the physiological terms taking the place of the chemical ones.

83 "Shiva Sanhita," chap. v.

84 "Ibid.," chap. v, 107, 108, 109. This is probably wrong, as the sun is usually placed in the Manip?ra Chakkra. In the body of a man the Pingala is the solar current, the Ida the lunar. In a woman these are reversed.

85 "Ibide.," chap. v, 75.

86 "Shiva Sanhita," chap. v, 76, 77. Compare this Chakakra to the lunar and sexual Yesod of the Qabalah; also note that the power here attained to is that of Skrying.

situated in the middle of the sphere of the sun, having ten Kalas (petals).
...87

He who enters this Chakakra

Can made gold, etc., see the adepts (clairvoyantly) discover medicines for diseases, and see hidden treasures.88

4. "The Anahata Chakakra." This Chakakra is situated in the heart, it is of a deep blood red colour, and has twelve petals. It is the seat of Pr?na and is a very pleasant spot; its adept is Pinaki and its goddess is Kakini. This Chakakra is also the seat of the V?yu Tatwa.

He who always contemplates on this lotus of the heart is eagerly desired by the daughters of gods ... has clairauidience, clairvoyance, and can walk in the air. ... He sees the adepts and the goddesses. ... 89

5. "The Vishuddha Chakakra." This Chakakra is situated in the throat directly below the larynx, it is of a brilliant gold {89} colour and has sixteen petals. It is the seat of the Udana and the Ak?sa Tatwa; its presiding adept is Chhagalanda and its goddess Sakini.

6. "The Ajna Chakakra." This Chakakra is situated between the two eyebrows, in the place of the pineal gland. It is the seat of the Mano Tatwa, and consists of two petals. Within this lotus are sometimes placed the three mystical principles of Vindu, Nadi and Shakti.90 "Its presiding adept is called Sukla-Mahakala (the white great time; also Adhanari --- 'Adonai') its presiding goddess is called Hakini."91

97. Within that petal, there is the eternal seed, brilliant as the autumnal moon. The wise anchorite by knowing this is never destroyed.

98. This is the great light held secret in all the Tantras; by contemplating on this, one obtains the greatest psychic powers, there is no doubt in it.

99. I am the giver of salvation, I am the third linga in the turya (the state of ecstasy, also the name of the thousand petalled lotus.92 By contemplating on This the Yogi becomes certainly like me.93

{Illustration facing page 90 described:

"DIAGRAM 83. The Yogi (showing the Cakkras)."

This is a half tone of a black line vertical rectangle with a white or gray

interior. The lower 3/5's of the rectangle is occupied by a frontal nude man

87 "Ibid.", chap. ii, 32. This Chakkra corresponds to Tiphareth.

88 "Ibid.", chap. v, 82.

89 "Ibid.", chap. v, 85, 86, 87.

90 "Shiva Sanhita," chap. v, 110.

91 "Ibid.", chap. v, 49.

92 Though all Hindu works proclaim that the Sahasrara has but one thousand petals, its true number is one thousand and one as depicted in the diagram called the Yogi. $10001 = 91 \times 11$

(HB:Nun-final HB:Mem HB:Aleph x HB:Yod HB:Nun HB:Dalet HB:Aleph ; 91 = HB:Heh HB:Vau HB:Heh HB:Yod +

HB:Yod HB:Nun HB:Dalet HB:Aleph 11 = ABRAHADABRA = 418 (38 x 11) = Achad

Osher, or one and ten, = the Eleven Averse Sephiroth = Adonai.

Also $91 = 13 \times 7$ HB:Dalet HB:Chet HB:Aleph x ARARITA, etc., etc. 11 is the

Number of the Great Work, the Uniting of the Five and the Six, and $91 = \text{mystic number } (1+2+3 \dots + 13) \text{ of } 13 = \text{Achad} = 1.$

93 "Ibid.", chap. v, 50.

exactly as described in the Padmasana Asana described on page 83. He is bald.

The six chakras are depicted as abstract devices at the positions described in the above text.

Muladhara is placed at the intersection of the crossed ankles, with a bit of the left ankle showing above and the symbol extending below the ankles: A dark disk with four petals created by the intersection of two vesicas, one horizontal and the other vertical. The area of intersection is white, the petals outside each have a radial rib which stops at the arc of the intersection of the vesicas. There is an upright equilateral black triangle in the center of the intersection, small circle with central dot inside that.

Svadhithana is placed at the lower pelvis, shown just above the crossed ankles. It is not in a circle or disk, but is composed of three intersecting vesicas forming a curved sided hexagonal shape with "points" to top and bottom. The intersections of adjacent vesicas form white spaces of three arcs. The combined intersection of all vesicas forms an area of distinct color with a dark, vertical and linear hexagram. There is a small white circle with center point in the midst of this.

Manipura is placed at the center of the abdomen. It is contained in a 20-pointed white star, outline only and giving the appearance of a ring. Within this is a black disk. Within the black disk is a figure constructed of five intersecting vesicas, in a similar fashion to the description for the Svadhithana but forming a curved sided decagonal shape with "points" to the top and bottom. Where only two vesicas intersect, the space is dark. Where three vesicas intersect, the space is light. Where four vesicas intersect, the space is dark again. Where all five vesicas intersect, there is a different shade used, and in the midst of this is a vertical ten-pointed star

of lines with a white circle and central dot in the midst.

Anahata is placed in the center of the thorax. It is not in a circle, but is composed of six intersecting vesicas forming a curved sided duo-dacagonal shape of twelve "petals" with points to top and bottom. The outer, monovesical parts are gray, two vesicas intersect in white, three in gray. All other intersections are in a common space to the center, defined by a circle and a different shade of gray. Free-standing in the center of this is a ring of twelve shapes, with radials going outward to cut the space into an inner ring of twelve five curved-sided and inward pointed irregular pentagons. This inner ring of twelve petals contains a 12 sided star with points at top and bottom, defining the divisions of the irregular pentagons. The center is an approximate white circle with point in center.

Vishuddha is placed at the base of the throat. It is composed of a star ring of sixteen gray leaves with single radial ribs, one leaf to the top. Within this is a ring of sixteen white petals with dots in the lower lobe, petals to top and bottom. The center as for Anahata, but sixteenfold.

Ajna on forehead. This is a more western symbol, two upward curving wings of seven primary feathers and a more complex array of secondaries, curving to the outside and coming to two points just above the top of the head. These join in two white featherlets a semicircular curve at the base, just above the brows. There is a stylized descending gray dove in the midst, just above the lower white featherlets. A white light seems to be seen through the backs of the wings just above the dove. For the meaning of the symbolism of these "closed" wings, see the footnote below, page {147} in the Equinox.

The upper 2/5's of the space contains a large circular device, representing the Shashara. This looks a bit like the head of a thistle and has 72 elongated spikes emanating outward in a circle to define the outer edge of the next inward feature, a white ring. The spikes have rounded bottoms with a dot in the center of each, and there are 72 lines drawn radiating outward between them, one between each pair. Five of these spikes touch and pass behind the head. Within the white ring are 13 concentric rings of petals, 11 in the innermost and the number of petals increasing as the rings go outward. The

second petal ring from the center has 22, the next outward about 44. After that the number of petals ceases doubling, but increases more slowly. Theoretically there is a total of 1000 such petals in all, but I didn't count them all. In the center there is a white circle with a crescent moon in gray inside, horns upward --- this would be the 1,001st petal.}

The Sushumn? following the spinal cord on reaching the Brahmarandhra (the hole of Brahman) the junction of the sutures of the skull, by a modification goes to the right side of the Ajna lotus, whence it proceeds to the left nostril, and is called the Varana, Ganges (northward flowing Ganges) or Ida. By a similar modification in the opposite direction the {90} Sushumn? goes to the left side of the Ajna lotus and proceeding to the right nostril is called the Pingala. Jamuna or Asi. The space between these two, the Ida and

Pingala, is called Varanasi (Benares), the holy city of Shiva.

111. He who secretly always contemplates on the Ajna lotus, at once destroys all the Karma of his past life, without any opposition.

121. Remaining in the place, when the Yogi meditates deeply, idols appear to him as mere things imagination, "i.e.", he perceives the absurdity of idolatry.⁹⁴

The Sahasrara, or thousand-and-one-petaled lotus of the brain, is usually described as being situated above the head, but sometimes in the opening of the Brahmarandhra, or at the root of the palate. In its centre there is a Yoni which has its face looking downwards. In the centre of this Yoni is placed the mystical moon, which is continually exuding an elixir or dew⁹⁵ --- this moon fluid of immortality unceasingly flows through the Ida.

In the untrained, and all such as are not Yogis, "Every particle of this nectar (the Sattva) that flows from the Ambrosial Moon is swallowed up by the Sun (in the Manipura Chakra)⁹⁶ and destroyed, this loss causes the body to become old. If the aspirant can only prevent this flow of nectar by closing the hole in the palate of his mouth (the Brahmarandhra), he will be able to utilize it to prevent the waste of his body. By (91) drinking it he will fill his whole body with life, and "even though he is bitten by the serpent Takshaka, the poison does not spread throughout his body."⁹⁷

Further the "Hatha Yoga Pradipika" informs us that: "When one has closed the hole at the root of the palate ... his seminal fluid is not emitted even though he is embraced by a young and passionate woman."

Now this gives us the Key to the whole of this lunar symbolism, and we find that the Soma-juice of the Moon, dew, nectar, semen and vital force are but various names for one and the same substance, and that if the vinda can be retained in the body it may by certain practices which we will now discuss, be utilized in not only strengthening but in prolonging this life to an indefinite period.⁹⁸ These practices are called the Mudras, they are to be

⁹⁴ "Shiva Samhita," chap. v. It does not follow that missionaries are Yogis.

⁹⁵ Compare. "From the Skull of the Ancient Being wells forth Dew, and this Dew will wake up the dead to a new life." --- The Zohar, "Idra Rabba."

"I will be as a dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon." --- Hosea, xiv. 5.

⁹⁶ This is according to the "Shiva Samhita." "The Hatha Yoga Pradipika" places the Sun in the Svadhisthana Chakra. The Manipura Chakra is however probably the correct one.

⁹⁷ "Hatha Yoga Pradipika," p. 53.

⁹⁸ Fabulous ages are attributed to many of the Yogis. See Flagg's "Yoga," chap. xxviii; and "OM" by Sabhapaty Swami, p. vi.

found fully described in the Tantras, and are made use of as one of the methods

of awakening the sleeping Kundalini.⁹⁹

There are many of these Mudras, the most important being the Yoni-Mudra, Maha Mudra, Maha Bandha, Maha Vedha, Khechari, Uddiyana, Mula and Salandhara Bandha, Viparitakarani, Vajroli and Shakti Chalana.

1. "The Yoni Mudra."

With a strong inspiration fix the mind in the Adhar lotus; then engage in contracting the yoni (the space between the lingam and anus). After which contemplate that the God of love resides in the Brahma-Yoni, and imagine that an union takes place between Shiva and Shakti.

A full account of how to practise this Mudra is given in the "Shiva Sanhita";¹⁰⁰ but it is both complicated and difficult to carry out, and if attempted should most certainly be performed under the instruction of a Guru.

2. "Maha Mudra."

Pressing the anus with the left heel and stretching out the right leg, take hold of the toes with your hand. Then practise the Jalandhara Bandha¹⁰¹ and draw the breath through the Sushumn?. Then the Kundalini become straight just as a coiled snake when struck. ... Then the two other Nadis (the Ida and Pingala) become dead, because the breath goes out of them. Then he should breathe out very slowly and never quickly.¹⁰²

"

"3. "Maha Bandha."

Pressing the anus with the left ankle place the right foot upon the left thigh. Having drawn in the breath, place the chin firmly on the breast, contract the anus and fix the mind on the Sushumn? Nadi. Having restrained the breath as long as possible, he should then breathe out slowly. He should practise first on the left side and then on the right.¹⁰³

4. "Maha Vedha."

As a beautiful and graceful woman is of no value without a husband, so Maha Mudra and Maha Bandha have no value without Maha Vedha.

The Yogi assuming the Maha Bandha posture, should draw in his breath {93} with a concentrated mind and stop the upward and downward course of the Pr?n? by Jalandhara Bandha. Resting his body upon his palms placed upon the ground, he should strike the ground softly with his posteriors. By this the Pr?n?, leaving Ida and Pingala, goes through the Sushumn?. ... The body assumes a death-like aspect. Then he should breathe out.¹⁰⁴

⁹⁹ We believe this to be the exoteric explanation of this symbolism, the esoteric one being that Shiva represents the Solar or Spiritual Force, and Shakti the lunar or Bodily, the union of these two cancels out the pairs of opposites and produces

- Equilibrium.
- 100 "Shiva Sanhita," chap. iv, 1-11. Also see "Gheranda Sanhita," p. 23.
- 101 The Jalandhara Banda is performed by contracting the throat and pressing the chin firmly against the breast.
- 102 "Hatha Yoga Pradipika," pp. 45, 46. Also see "Shiva Sanhita," chap. iv, 11-20. The breath is always exhaled slowly so as not to expend the Pr?na.
- 103 "Hatha Yoga Pradipika," p. 47; "Shiva Sanhita," chap. iv, 21, 22.
- 104 "Hatha-Yoga Pradipika," p. 48; "Shiva Sanhita," vol. iv, 23-30.

5. "Khechari Mudra."

The Yogi sitting in the Vajr?sana (Siddh?sana) posture, should firmly fix his gaze upon Ajna, and reversing the tongue backwards, fix it in the hollow under the epiglottis, placing it with great care on the mouth of the well of nectar.¹⁰⁵

6. "Uddiyana Mudra."

The drawing up of the intestines above and below the navel (so that they rest against the back of the body high up the thorax) is called Uddiyana Bandha, and is the lion that kills the elephant Death.¹⁰⁶

7. "Mula Mudra."

Pressing the Yoni with the ankle, contract the anus and draw the Ap?na upwards. This is Mula Bandha.¹⁰⁷

8. "Jalandhara Mudra."

Contract the throat and press the chin firmly against the breast (four inches from the heart). This is Jalandhara Bandha. ...¹⁰⁸

9. "Viparitakarani Mudra."

This consists in making the Sun and Moon assume exactly reverse positions. The Sun which is below the navel and the Moon which is above the palate change places. This Mudra {94} must be learnt from the Guru himself, and though, as we are told in the "Pradipika," a theoretical study of crores of Shastras cannot throw any light upon it, yet nevertheless in the "Shiva Sanhita" the difficulty seems to be solved by standing on one's head.¹⁰⁹

10. "Shakti Chalana Mudra."

Let the wise Yogi forcibly and firmly draw up the goddess Kundalini sleeping in the Adhar lotus, by means of the Apana-V?yu. This is Shakti-Chalan Mudra. ...110

the "Hatha Yoga Pradipika" is very obscure on this Mudra, it says:

As one forces open a door with a key, so the Yogi should force open the door of Moksha (Deliverance) by the Kundalini.

105 "Shiva Sanhita," chap iv, 31. This is perhaps the most important of the Mudras. The "Hatha Yoga Pradipika" gives a long description of how the "fraenum linguae" is cut. See pp. 49-56.

106 "Hatha Yoga Pradipika," p. 57; "Shiva Sanhita," chap. iv, 48-52.

107 "Hatha Yoga Pradipika," p. 58; "Shiva Sanhita," chap. iv, p. 41-44.

108 "Hatha Yoga Pradipika," p. 60; "Shiva Sanhita," chap. iv, 38-40.

109 "Hatha Yoga Pradipika," p. 62; "Shiva Sanhita," chap. iv, 45-47. Again this is the union of Shiva and Shakti, and that of the solar and lunar Pingala and Ida by means of the Sushumn? --- the path of the gods.

110 "Shiva Sanhita," chap. iv, 76-81.

Between the Ganges and the Jamuna there sits the young widow inspiring pity. he should despoil her forcibly, for it leads one to the supreme seat of Vishnu.

You should awake the sleeping serpent (Kundalini) by taking hold of its tail. ...111

As a special form of Kumbhaka is mentioned, most probably this Mudra is but one of the numerous Pr?n?y?ma practices, which we shall deal with shortly.

11. "The Vajroli-Mudra."

In the "Shiva Sanhita"¹¹² there is a long account of this Mudra in which the God says: "It is the most secret of all {95} the secrets that ever were or shall be; therefore let the prudent Yogi keep it with the greatest secrecy possible." It consists chiefly in uniting the linga and yoni, but in restraining the vindu.¹¹³

If by chance the Vindu begins to move let him stop it by practice of the Yoni Mudra. ... After a while let him continue again ... and by uttering the sound "hoom," let him forcibly draw up through the contraction of the Apana V?yu the germ cells. ...

Know Vindu to be moon-like, and the germ cells the emblem of the sun; let

the Yogi make their union in his own body with great care.¹¹⁴

I am the Vindu, Shakti is the germ fluid; when they both are combined, then the Yogi reaches the state of success, and his body becomes brilliant and divine.

Ejaculation of Vindu is death, preserving it within is life. ... Verily, verily, men are born and die through Vindu. ... The Vindu causes the pleasure and pain of all creatures living in this world, who are infatuated and subject to death and decay.¹¹⁵

There are two modifications of the Vajroli Mudra; namely, Amarani and Sahajoni. The first teaches how, if at the time of union there takes place a union of the sun and moon, the lunar flux can be re-absorbed by the lingam. And the second how this union may be frustrated by the practice of Yoni Mudra.

These practices of Hatha Yoga if zealously maintained bring forth in the aspirant psychic powers known as the Siddhis,¹¹⁶ the most important of which are (1) Anima (the {96} power of assimilating oneself with an atom). (2) Mahima (the power of expanding oneself into space). (3) Laghima (the power of reducing gravitation). (4) Garima (the power of increasing gravitation). (5) Prapti (the power of instantaneous travelling). (6) Prakamya (the power of

¹¹¹ "Hatha Yoga Pradipika," pp. 63, 69.

¹¹² "Shiva Sanhita," chap. iv, 53-75.

¹¹³ On the doctrines of this mudra many popular American semi-occult works have been written, such as "Karezza," "Solar Biology," and "The Goal of Life."

¹¹⁴ It is to be noted here that the union is again that of the mystical Shakti and Shiva, but now within the man. All this symbolism is akin to that made use of by the Sufis.

¹¹⁵ "Shiva Sanhita," chap. iv, 56, 58, 59, 60, 61, 63.

¹¹⁶ "Any person if he actively practises Yoga becomes a Siddha; be he young, old or even very old, sickly or weak. Siddhis are not obtained by wearing the dress of a Yogi, or by talking about them; untiring practice is the secret of success" ("Hatha Yoga Pradipika," p. 25).

instantaneous realization). (7) Isatva (the power of creating). (8) Vastiva (the power of commanding and of being obeyed).¹¹⁷

"The Pr?na."

We now come to the next great series of exercises, namely those which control the Pr?na (breath); and it is with these exercises that we arrive at that point where Hatha Yoga merges into Raja Yoga, and the complete control of the physical forces gives place to that of the mental ones.

Besides being able by the means of Pr?n?y?ma to control the breath, the Yogi maintains that he can also control the Omnipresent Manifesting Power out of which all energies arise, whether appertaining to magnetism, electricity,

gravitation, nerve currents or thought vibrations, in fact the total forces of the Universe physical and mental.

Prāṇa, under one of its many forms¹¹⁸ may be in either a static, dynamic, kinetic or potential state, but, notwithstanding the form it assumes, it remains Prāṇa, that is in common language the "will to work" within the Akāśa, from which it evolves the Universe which appeals to our senses.

The control of this World Soul, this "will to work" is {97} called Prāṇayāma. And thus it is that we find the Yogi saying that he who can control the Prāṇa can control the Universe. To the perfect man there can be nothing in nature that is not under his control.

If he orders the gods to come, they will come at his bidding. ... All the forces of nature will obey him as his slaves, and when the ignorant see these powers of the Yogi, they call them miracles.¹¹⁹

PRANAYAMA

The two nerve currents Pingala and Ida correspond to the sensory and motor nerves, one is afferent and the other efferent. The one carries the sensations to the brain, whilst the other carries them back from the brain to the tissues of the body. The yogi well knows that this is the ordinary process of consciousness, and from it he argues that, if only he can succeed in making the two currents, which are moving in opposite directions, move in one and the same direction, by means of guiding them through the Sushumnā, he will thus be able to attain a state of consciousness as different from the normal state as a fourth dimensional world would be from a third. Swami Vivekānanda explains this as follows:

Suppose this table moves, that the molecules which compose this table are moving in different directions; if they are all made to move in the same direction it will be electricity. electric motion is when the molecules all move in the same direction. ... When all the motions of the body have become perfectly rhythmical, the body has, as it were, become a gigantic battery of will. This tremendous will is exactly what the Yogi wants.¹²⁰

And the conquest of the will is the beginning and end of Prāṇayāma. {98}

117 For further powers see Flagg's "Transformation or Yoga," pp. 169, 181.

118 Such as: Apana, Samana, Udana, Vyana, Haga, Kurma, Vrikodara, Devadatta, Dhanajaya, etc., etc.

119 Raja-Yoga, "Vivekānanda," p. 23. See Eliphas Levi's "The Dogma and Ritual of Magic," pp. 121, 158, 192, and Huxley's "Essay on Hume," p. 155.

120 Raja-Yoga, "Vivekānanda," pp. 36, 37.

Arjuna says: "For the mind is verily restless, O Krishna; it is impetuous, strong and difficult to bend, I deem it as hard to curb as the wind."

To which Krishna answers; "Without doubt, O mighty-armed, the mind is hard to curb and restless, but it may be curbed by constant practice and by indifference."¹²¹

The Kundalini whilst it is yet coiled up in the M^ul^aadhara is said to be in the Mah^ak^asa, or in three dimensional space; when it enters the Sushumn^a it enters the Chitt^ak^asa or mental Space, in which supersensuous objects are perceived. But, when perception has become objectless, and the soul shines by means of its own nature, it is said to have entered the Chid^ak^asa or Knowledge space, and when the Kundalini enters this space it arrives at the end of its journey and passes into the last Chakra the Sahasr^ara. Vishnu is United to Devaki or Shiva to Shakti, and symbolically, as the divine union takes place, the powers of the Ojas rush forth and beget a Universe unimaginable by the normally minded man.¹²² {99}

How to awake the Kundalini is therefore our next task.

We have seen how this can partially be done by the various Mudra exercises, but it will be remembered that the Shakti Chalana mentioned the practice of Kumbhaka or the retention of breath. Such an exercise therefore partially falls under the heading of Pr^ana^yama.

It is a well-known physiological fact that the respiratory system, more so than any other, controls the motions of the body. Without food or drink we can subsist many days, but stop a man's breathing but for a few minutes and life becomes extinct.¹²³ The air oxydises the blood, and it is the clean red blood which supports in health the tissues, nerves, and brain. When we are agitated our breath comes and goes in gasps, when we are at rest it becomes regular and rhythmical.

In the "Hatha Yoga Pradipika" we read:

He who suspends (restrains) the breath, restrains also the working of the mind. He who has controlled the mind, has also controlled the breath.

If one is suspended, the other also is suspended. If one acts, the other also does the same. If they are not stopped, all the Indriyas (the senses) keep actively engaged in their respective work. If the mind and Pr^ana are stopped, the state of emancipation is attained.¹²⁴

¹²¹ "Bhagavad-G^{ita}," vi, 34, 35.

¹²² The whole of this ancient symbolism is indeed in its very simplicity of great beauty. The highest of physical emotions, namely, love between man and woman, is taken as its foundation. This love, if allowed its natural course, results in the creation of images of ourselves, our children, who are better equipped to fight their way than we on account of the experiences we have gained. But, if this love is turned into a supernatural channel, that is to say, if the joys and pleasures of this world are

renounced for some higher ideal still, an ideal super-worldly, then will it become a divine emotion, a love which will awake the human soul and urge it on through all obstructions to its ultimate union with the Supreme soul. To teach this celestial marriage to the Children of earth even the greatest masters must make use of worldly symbols; thus it has come about that corruption has cankered the sublimest of truths, until man's eyes, no longer seeing the light, see but the flameless lantern, because of the filth that has been cast about it.

123 Malay [pearl divers can remain from three to five minutes under water.

124 "Hatha Yoga Pradipika," p. 79.

There are three kinds of Prāṇāyāma: Rechaka Prāṇāyāma (exhaling the breath), Puraka Prāṇāyāma (inhaling the breath), and Kumbhaka Prāṇāyāma (restraining the breath). The first kind consists in performing Rechaka first; the second in doing Puraka first; and the third in suddenly stopping the breath without Puraka and Rechaka.¹²⁵ {100}

Kumbhaka is also of two kinds --- Sahita and Kevala. The Sahita is of two sorts, the first resembling the first kind of Prāṇāyāma, namely Rechaka Kumbhaka Puraka; the second resembling the second kind of Prāṇāyāma, namely Puraka Kumbhaka Rechaka. The Sahita should be practised till the Prāṇa enters the Sushumnā, which is known by a peculiar sound¹²⁶ being produced in the Sushumnā; after which the Kevala Kumbhaka should be practised. This Kumbhaka is described in the "Hatha-Yoga Pradipika" as follows:

When this Kumbhaka has been mastered without any Rechaka or Puraka, there is nothing unattainable by him in the three worlds. He can restrain his breath as long as he likes through this Kumbhaka.

He obtains the stage of Raja-Yoga. Through this Kumbhaka, the Kundalini is roused, and when it is so roused the Sushumnā is free of all obstacles, and he has attained perfection in Hatha-Yoga.¹²⁷

Of the many Prāṇāyāma exercises practised in the East the following are given for sake of example.

1. Draw in the breath for four seconds, hold it for sixteen, and then throw it out in eight. This makes one Prāṇāyāma.

At the same time think of the triangle (The Mūlādhara Chakra is symbolically represented as a triangle of fire) and concentrate the mind on that centre. At the first practice this four times in the morning and four times in the evening, and as it becomes a pleasure to you to do so slowly increase the number.

2. Assume the Padmāsana posture; draw in the Prāṇa through the Ida (left

nostril), retain it until the body begins to perspire and shake, and then exhale it through Pingala (right nostril) slowly and never fast. {101}

He should perform Kumbhakas four times a day --- in the early morning, midday, evening, and midnight --- till he increases the number to eighty.¹²⁸

This will make 320 Kumbhakas a day. In the early stages the Pr?na should be restrained for 12 matras (seconds) increasing as progress is made to 24 and to 36.

In the first stage, the body perspires; in the second, a tremor is felt throughout the body; and in the highest stage, the Pr?na goes to the Brahmarandhra.¹²⁹

this exercise may also be practised with an additional meditation on the Pranava OM.

3. Close with the thumb of your right hand the right ear, and with that of the left hand the left ear. Close with the two index fingers the two eyes,

125 Also see "The Yogasara-Sangraha," p. 54.

126 The Voice of the Nada.

127 "Hatha Yoga Pradipika," p. 43.

128 "Hatha Yoga Pradipika," p. 28; the "Svetasvatara Upanishad;" and the "Shiva Sanhita," chap. iii, 25.

129 "Hatha Yoga Pradipika," p. 28.

place the two middle fingers upon the two nostrils, and let the remaining fingers press upon the upper and the lower lips. Draw a deep breath, close both the nostrils at once, and swallow the breath. ... Keep the breath inside as long as you conveniently can; then expire it slowly.¹³⁰ {102}

PRATYAHARA

The next step in Raja Yoga is called Praty?h?ra, or the making of the mind introspective, by which the mind gains will to control the senses and to shut out all but the one object it is concentrating upon.

He who has succeeded in attaching or detaching his mind to or from the centres of will, has succeeded in Praty?h?ra, which means "gathering towards," checking the outgoing powers of the mind, freeing it from the thralldom of the senses. When we can do this we shall really possess a character; then alone we shall have made a long step towards freedom; before that we are mere machines.¹³¹

The absorption of the mind in the ever-enlightened Brahman by resolving all objects into Atman, should be known as Praty?h?ra.¹³²

The mind in ordinary men is entirely the slave of their senses. Should there be a noise, man hears it; should there be an odour, man smell it; a taste, man tastes it; by means of his eyes he sees what is passing on around him, whether he likes it or not; and by means of his skin he feels sensations pleasant or painful. But in none of these cases is he actually master over his senses. The man who is, is able to accommodate his senses to his mind. To him no longer are external things necessary, for he can stimulate mentally the sensation desired. He can hear beautiful sounds without listening to beautiful music, and see beautiful sights without gazing upon them; he in fact becomes the creator of what he wills, he can exalt his imagination to such a degree over his senses, that by a mere act of imagination he can make those senses instantaneously respond to his appeal, for he is lord over the senses, {103} and therefore over the universe as "it appears," though not as "it is."

The first lesson in Pratyahara is to sit still and let the mind run on, until it is realized what the mind is doing, when it will be understood how to

130 "Shiva Sanhita," p. xlix. This in the "Hatha Yoga Pradipika," p. 91, is called the Shanmukhi Mudra. Enormous concentration is needed in all these Pratyahara exercises, and, if the aspirant wishes to succeed, he must inflame himself with a will to carry them out to their utmost, just as in the Ceremonial Exercises of Abramelin he inflamed himself to attain to the Holy Vision through Prayer. The mere act of restraining the breath, breathing it in and out in a given time, so occupies the mind that it has "no time" to think of any external object. For this reason the periods of Kumbhaka should always be increased in length, so that, by making the exercise little by little more difficult, greater concentration may be gained.

Fra. P. writes: "If Kumbhaka be properly performed, the body and mind become suddenly 'frozen.' The will is for a moment free, and can hurl itself toward Adonai perhaps with success, before memory again draws back the attention to the second-hand of the watch."

131 "Raja Yoga," Vivekananda, p. 48. It will be noticed that Pratyahara itself naturally merges into Pratyahara as concentration on the breath increase.

132 "The Unity of Jiva and Brahman, Srimat Sankaracharya," paragraph 121.

control it. Then it will find that the thoughts which at first bubbled up, one over the other, become less and less numerous; but in their place will spring up the thoughts which are normally sub-conscious. As these arise the Will of the aspirant should strangle them; thus, if a picture is seen, the aspirant by means of his will should seize hold of it before it can escape him, endow it with an objectivity, after which he should destroy it, as if it were a living creature, and have done with it. After this mastership over the

senses has been attained to, the next practice namely that of Dh?ran? must be begun.

DHARANA

Dh?ran? consists in concentrating the will on one definite object or point. sometimes it is practised by concentrating on external objects such as a rose, cross, triangle, winged-globe, etc. sometimes on a deity, Shiva, Isis, Christ or Buddha; but usually in India by forcing the mind to feel certain parts of the body to the exclusion of others, such as a point in the centre of the heart, or a lotus of light in the brain.

"when the chitta, or mind stuff, is confined and limited to a certain place, this is called Dh?ran?."

"The Steadiness of the mind arising from the recognition of Brahma, wherever it travels or goes, is the real and great Dh?ran?."133 {104}

The six Chakkras are points often used by the Yogi when in contemplation. Thus seated in the Padm?sana he will fix his attention in the Ajna lotus, and by contemplating upon this light the "Shiva Sanhita"134 informs us "all sins (unbalanced forces) are destroyed, and even the most wicked (unbalanced) person obtains the highest end."

Those who would practise Dh?ran? successfully should live alone, and should take care to distract the mind as little as possible. They should not speak much or work much, and they should avoid all places, persons and food which repel them.135 The first signs of success will be better health and temperament, and a clearer voice. Those who practise zealously will towards the final stages of Dh?ran? hear sounds as of the pealing of distant bells,136 and will see specks of light floating before them which will grow larger and larger as the concentration proceeds. "Practice hard!" urges Swami Vivek?nanda, "whether you live or die, it does not matter. You have to plunge in and work, without thinking of the result. If you are brave enough, in six months you will be a perfect Yogi."137

DHYANA.

After Dh?ran? we arrive at Dhy?na, or meditation upon the outpouring of the mind on the object held by the will.138 {105} when once Dh?ran? or

133 "Unity of J?va and Brahman, Srimat S?nkar?ch?rya," paragraph 122.

134 See Chapter V, 43-51.

135 Compare the Abramelin instructions with these.

136 The Nada.

137 Compare Eliphas Levi, "Doctrine and Ritual of Magic," p. 195.

138 Imagine the objective world to be represented by a sheet of paper covered with letters and the names of things, and our power

of concentration to be a magnifying glass: that power is of no use, should we wish to burn that paper, until the rays of light are "focussed." By moving the glass or paper with our hand we obtain the right distance. In the above the Will takes the place of the hand.

concentration has progressed so far as to train the mind to remain fixed on one object then Dhy?na or meditation may be practised. And when this power of Dhy?na becomes so intensified as to be able to pass beyond the external perception and brood as it were upon the very centre or soul of the object held by the will, it becomes known as Sam?dhi or Superconsciousness. The three last stages Dh?ran?, Dhy?na and Sam?dhi, which are so intimately associated, are classed under the one name of Samy?ma.¹³⁹

Thus meditation should rise from the object to the objectless. Firstly the external cause of sensations should be perceived, then their internal motions, and lastly the reaction of the mind. By thus doing will the Yogi control the waves of the mind, and the waters of the great Ocean will cease to be disturbed by their rise and fall, and they will become still and full of rest, so that like a mirror will they reflect the unimaginable glory of the Atman.

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy City, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.¹⁴⁰ And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.¹⁴¹

{106}

Compare this with the following:

That which is the night of all beings, for the disciplined man is the time of waking; when other beings are waking, then is it night for the Muni who seeth.

He attaineth Peace, into whom all desires flow as rivers flow into the ocean, which is filled with water but remaineth unmoved --- not he who desireth desires.

He who, through the likeness of the Atman, O Arjuna, seeth identity in everything, whether pleasant or painful, he is considered a perfect Yogi.¹⁴²

Now that we have finished our long account of the Ved?nta Philosophy and the theories of Yoga which directly evolved therefrom, we will leave theory alone and pass on to practical fact, and see how Frater P. Turned the above knowledge to account, proving what at present he could only believe.

The following is a condensed table of such of his meditation practices as

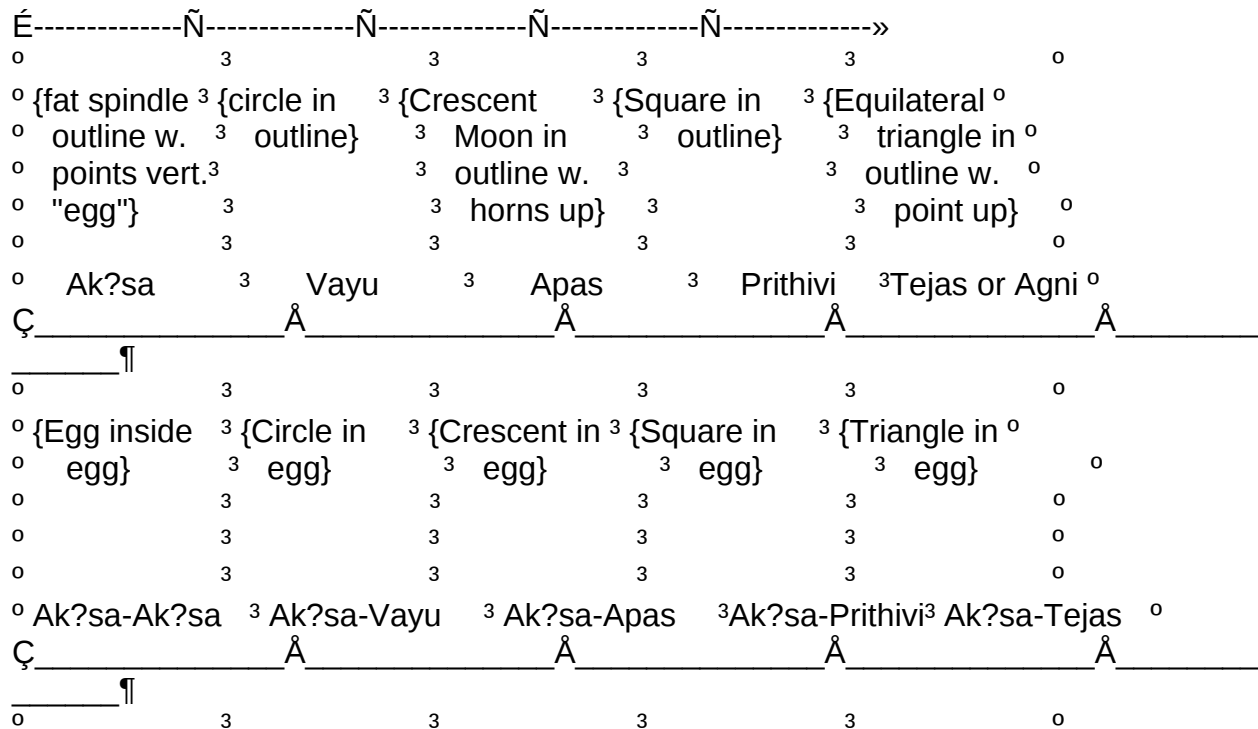
have been recorded between January and April 1901.

OBJECT MEDITATED UPON.	TIME.	REMARKS.
Winged-Globe.143	4 min.	The entire meditation was bad.
Tejas Ak?sa.144	3 "	There was no difficulty in getting
139 See also "The Yogasara-Sangraha," p. 74.		
140 It is to be noted that the symbolism made use of here is almost identical with that so often made use of in the Yoga Shastras and in the Vedanta. The union of Kundalini (Shakti) and Shiva.		
141 Revelation, xxi, 1-4.		
142 "The Bhagavad-G?ta," ii, 69, 70; vi, 32. Cf. "Konx om Pax," pp. 73-77.		
143 The ordinary Egyptian Winged-Globe is here meant, but as visualized by the mind's eye; the meditation then takes place on the image in the mind. so with the following practises.		
144 Tejas-Ak?sa is the Element of Fire. It is symbolized by a red triangle of fire with a black egg in the centre. See "777", col. LXXV, p. 16. See Diagram 84.		
		the object clear; but the mind wandered.
Apas-V?yu145	? "	Result not very good.
Winged-Globe and Flam- ing Sword.146	? "	Meditation on both of these was only fair. {107}
Pendulum147 (E).148	? "	Good as regards plane kept by the pendulum; but thoughts wandered.
Winged-Globe.	? "	The result was pretty good.
Tejas-V?yu (E).	? "	Fair.
Ankh149 (a green).	? "	Not bad.
Pentagram (E).	? "	Rather good.
The L. I. L.150 (E).	? "	Burning till extinct. Rather good, but oil level descended very irregularly.151
Cross.	? "	Result fair.
Cross.	10 m. 15 s.	Three breaks.
Isis152 (E).	18 m. 30 s.	Five breaks. A very difficult practice, as Isis behaved like a living object.153
Winged-Globe.	29 m.	Seven breaks. Result would have been much better but for an epileptic enuch with an alleged flute. My mind revolved various methods of killing it.
Tejas-Ak?sa.	18 "	Seven breaks.
R. R. et A. C.154	19 "	Seven breaks.
Pendulum.	? "	After 3 m. lost control and gave

- up.
Winged-Globe. (E). 10 " Ten breaks.155 {108}
- 145 Apas-V?yu is the Element of Water and is symbolized by a black egg of Spirit in the Silver Crescent of Water. See "777", col. LXXV, p. 16. See Diagram 84.
- 146 The Golden Dawn symbol of the Flaming Sword. See Diagram 12.
- 147 By this is meant watching the swing of an imaginary pendulum. The difficulty is to keep it in one plane, as it tries to swing round; also to change its rate.
- 148 In these records "M" means morning and "E" evening.
- 149 The Egyptian Key of Life. See Diagram 61.
- 150 Lamp of the Invisible Light.
- 151 In the mind.
- 152 The visualized form of the goddess Isis.
- 153 That is to say she kept on moving out of the line of mental sight.
- 154 See Diagram 80. A scarlet rose on a gold cross.
- 155 At this point P. made the following resolve: "I resolve to increase my powers very greatly by the aid of the Most High, until I can meditate for twenty-four hours on one object."

{Illustration facing page 108 partly approximated and partly described:

"DIAGRAM 84. The Five Tatwas, with their twenty-five sub-divisions."



^o {Egg inside ³ {Circle in ³ {Crescent ³ {Square in ³ {Triangle in ^o
^o circle} ³ circle} ³ in circle} ³ circle} ³ circle} ^o
^o ³ ³ ³ ³ ³ ^o
^o ³ ³ ³ ³ ³ ^o
^o ³ ³ ³ ³ ³ ^o
^o Vayu-Ak?sa ³ Vayu-Vayu ³ Vayu-Apas ³Vayu-Prithivi ³ Vayu-Tejas ^o
Ç _____ Å _____ Å _____ Å _____ Å _____
_____ ¶
^o ³ ³ ³ ³ ³ ^o
^o {Egg in ³ {Circle in ³ {Crescent ³ {Square in ³ {Triangle in ^o
^o crescent} ³ crescent} ³ in crescent} ³ crescent} ³ crescent} ^o
^o ³ ³ ³ ³ ³ ^o
^o ³ ³ ³ ³ ³ ^o
^o ³ ³ ³ ³ ³ ^o
^o Apas-Ak?sa ³ Apas-Vayu ³ Apas-Apas ³Apas-Prithivi ³ Apas-Tejas ^o
Ç _____ Å _____ Å _____ Å _____ Å _____
_____ ¶
^o ³ ³ ³ ³ ³ ^o
^o {Egg in ³ {Circle in ³ {Crescent ³ {Square in ³ {Triangle in ^o
^o square} ³ square} ³ in crescent} ³ square} ³ square} ^o
^o ³ ³ ³ ³ ³ ^o
^o ³ ³ ³ ³ ³ ^o
^o ³ ³ ³ ³ ³ ^o
^o Prithivi-Ak?sa ³Prithivi-Vayu ³Prithivi-Apas ³ Prithivi ³Prithivi-Tejas ^o
Ç _____ Å _____ Å _____ Å _____ Å _____
_____ ¶
^o ³ ³ ³ ³ ³ ^o
^o {Egg in ³ {Circle in ³ {Crescent in ³ {Square in ³ {Triangle in ^o
^o triangle} ³ triangle} ³ triangle} ³ triangle} ³ triangle} ^o
^o ³ ³ ³ ³ ³ ^o
^o ³ ³ ³ ³ ³ ^o
^o Tejas-Ak?sa ³ Tejas-Vayu ³ Tejas-Apas ³Tejas-Prithivi ³ Tejas-Tejas ^o
È-----i-----i-----i-----i-----1¼
}

OBJECT MEDITATED UPON.	TIME.	REMARKS.
Black egg and white ray between pillars156 (E).	10 "	Five breaks.
Golden Dawn Symbol157 (E).	? "	Very bad. Bad cold, dust, shaking, etc., prevented concentration158
Golden Dawn Symbol (E).	10 "	Four breaks.
R. R. et A. C.	23 "	Nine breaks.

Against this particular practice P. wrote: "I think breaks are longer in themselves than of old; for I find myself concentrating on them and forgetting the primary altogether. But I have no means of telling how long it is before the error is discovered."

Some very much more elaborate and difficult meditations were attempted by P. at this time; in nature they are very similar to many of St. Loyola's. We give the account in his own words:

I tried to imagine the sound of a waterfall. This was very difficult to get at; and it makes one's ears sing for a long time afterwards. If I really got it, it was however not strong enough to shut out physical sounds. I also tried to imagine the "puff-puff" of an engine. This resulted better than the last, but it caused the skin of my head to commence vibrating. I then tried to imagine the taste of chocolate; this proved extremely difficult; and after this the ticking of a watch. This proved easier, and the result was quite good; but there was a tendency to slow up with the right ear, which however was easy to test by approaching a watch against the ear."¹⁵⁹

During this whole period of rough travel, work is fatiguing, difficult and uncertain. Regularity is impossible, as regards hours and even days, and the {109} mind, being so full of other things, seems to refuse to compose itself. Nearly always I was too tired to do two (let alone three) meditations; and the weariness of the morrow was another hostile factor. Let me hope that my return here (Mexico City) will work wonders.

Three days after this entry on a certain Wednesday evening we find a very extraordinary mental experiment recorded in P.'s diary.

D. A. made to P. the following suggestion for a meditation practice.

1. Imagine that I am standing before you in my climbing clothes.
2. When you have visualized the figure, forbid it to move its limbs, etc.
3. Then allow the figure to change, "as a whole," its illumination, position and appearance.
4. Carefully observe and remember any phenomenon in connection therewith.

All this P. attempted with the following result:

The figure of D.A.: leaning on an ice-axe was clearly seen, but at first it was a shade difficult to fix.

The figure at once went 350 to my left, and stayed there; then I observed a scarlet Tiphereth above the head and the blue path of HB:Gemel (gimel) going upwards. Around the head was bluish light, and tiphereth was surrounded by

156 The Ak?sic egg of spirit set between the Pillars of Mercy and Severity with a ray of light descending upon it from Kether.

157 There Golden Dawn Symbol here meditated upon consisted of a white triangle surmounted by a red cross. See Diagram 4.

158 This meditation took place whilst P. was on a journey.
159 these meditations are called Objective Cognitions, by
concentrating on certain nerve centres super-physical sensations
are obtained.

rays as of a sun. I then noticed that the figure had the power to reduplicate itself at various further distances; but the main figure was very steady.

Above and over the figure there towered a devil in the shape of some antediluvian beast. How long I mentally watched the figure I cannot say, but after a period it became obscure and difficult to see, and in order to prevent it vanishing it had to be willed to stay. After a further time the Plesiosaurus ("P") above the figure became a vast shadowy form including the figure itself.

The experiment being at an end D. A. put the following question to P. "How do you judge of distance of secondary replicas of me?"

P. answered: "By size only."

D. A. comments on the above were as follows:

1. That the test partially failed.
2. That he expected his figure to move more often.160{110}
3. the vast shadowy form was very satisfactory and promising.161

On the following day P. records first: Meditation upon Winged-Glob to compose himself. He then imagined D. A. sitting forward with his arms around his knees and his hands clasped. Around the figure was an aura of heaving surfaces, and then a focussing movement which brought the surfaces very close together. "The figure then started growing rapidly in all dimensions till it reached a vast form, and as it grew it left behind it tiny emaciated withered old men sitting in similar positions, but with changed features, so much so that I should think it were due to other reasons besides emaciation."

{Illustration on page 111 described.

"DIAGRAM 85. Aura of Heaving Surfaces."

This is a depiction of three curved arrows about a central pattern of dots. In the dot pattern there are five dots horizontal in the center, two arched rows of three immediately above and below, then two dots above and below the three and lastly one dot above center and one below. The whole dot pattern gives the appearance of the intersection of three lines at equal angles, composed of five dots each, the central dot common to all. The curved arrow lines are positioned like a trefoil or a three-bladed ship's propeller. One issues from just right of the base of the dots, curves clockwise outward and inward to a height about that of the top dot in the central pattern, but a distance equal to the diameter of the dot pattern from it horizontally. The top curved arrow line extends from just above and outward from the left end of the horizontal five row (extending the curve would intersect the left-most dot. The last curved arrow line completes the set, all trilaterally symmetric,

with pointed butts, wide central thickness, then narrow to the curved chevron of the arrow head. If the outer curves of the arrow lines were circumscribed at tangents, the resulting circle would have a diameter five times that of a circle passing through the most extended dots of the central pattern.}

D. A. considered this meditation very satisfactory, but that nevertheless P. should attempt it again the next day.

This, however, was impossible; as on the next day, Friday, he was suffering severely from headache and neuralgia; so instead, in order to compose himself, he meditated upon a cross for an hour and a quarter.

The next living object meditation he attempted is described in the diary as follows:

160 Normally in these experiments the figure does move more often.
161 Normally this is so.

To meditate upon the image of D. A. sitting with his hands on his knees like a God.¹⁶² Spirals were seen moving up him to a great height, and then descending till they expanded to a great size. Besides this no other change took place.

D. A.'s comments on these remarkable experiments are as follows:

The hidden secret is that the the change of size and distance is not in accordance with optical laws. No one has kept living objects "dead still."¹⁶³ One of two things may occur:

("a") The figure remains in one spot, but alters in size.

("b") The figure remains same apparent size, but alters in distance.{111}

Further that the Yogi theories on this experiment were:

(1) That a living object is the reflection of the Actual, the living object being purely unreal.

(2) That from this type of meditation can be discovered the character of the person meditated upon.

"e.g." Q. Is A. pious?

A. If he grows large, yes he is very pious.

Q. Is B. a villain?

A. If he shrivels, he is a "small" villain, not a man to be afraid of.

Also of ordinary occult things --- "e.g." change of face, expressions, etc. There are also further theories regarding the disintegration of man. Theories concerning the danger of this process to the meditator and meditatee alike.¹⁶⁴

The next practice was to meditate upon the image of D. A. standing.

The figure remained in the same place, but altered much like a form reflected in glasses of various curves. The general tendency was to increase slightly, but the most fixed idea was of a figure about 9 feet high but of normal breadth. Next, of normal height and of about double normal breadth.

D. A.'s comment on this meditation was that the result was not good.

This practice was attempted again on the following day: and resulted in

many superposed images of various sizes and at various distances. One of the figures had moustaches like the horns of a buffalo. The expression of the figures became bold and fierce; especially at four feet distance, where there were two very real images, one small and one large respectively.

the commend of D. A. on this meditation was that it was most clear, and represented complete success.

On the fifteenth of April 1901 we find P. writing in his diary:

"I agree to project my astral to Soror F.165 in Hong-Kong every Saturday evening at nine o'clock, which should ready her at 4.6 p.m. on Sunday by Hong-Kong time. She is to start at 10 a.m. Sunday by Hong-Kong time to reach me by 12.2 p.m. Saturday.

These spirit journeys were to commence on the 31st of {112} May; but this date seems to have been anticipated, for two days later we read the following:

10 p.m. Enclosing myself in an egg of white light I travelled to Hong-Kong. This city is white and on a rocky hill, the lower part is narrow and dirty. I found F. in a room of white and pale green. She was dressed in a white soft stuff with velvet lapels. We conversed awhile. I remember trying

162 In the position many of the Egyptian gods assume.

163 Qy.: Is this from habit of expecting living things to move? I can, I think, succeed in keeping them still. --- "Note by P."

164 This danger is also experienced by such as carry out Black Magical Operations. The current of will often returns and injures the Magician who willed it.

165 Soror F. the same as Soror S.S.D.F.

to lift a cloisonn? vase from the shelf to a table, but cannot remember whether I accomplished the act or not. I said "Ave Soror" aloud (and I think audibly) and remained some time.166

This astral projection is an operation of Chokmah; for the Chiah must vivify the Nephesch shell. After returning P. records that on his journey back he saw "his Magical Mirror of the Universe very clearly in its colours."

Towards the end of April P. drew up for himself the following daily Task:

(1) To work through the first five of the seven mental operations.167
(2) The assumption of God forms.168
(3) To meditate on simple symbols with the idea of discovering their meaning.

(4) Rising on planes.

(5) Astral Visions.169

(6) Adonai ha Aretz.170 {113}

166 This description of Hong-Kong is as correct as can be expected

from so short a visit. The conversation was subsequently verified by letter, and also again when they met several years later.

167 He resolved the HB:Shin of HB:Shin Operation into seven parts.

168 The HB:Shin of HB:Shin Operation, see also the Magical invocation of the Higher Genius: chapter "The Sorcerer." And Liber O iii THE EQUINOX, vol. i, No. 2.

169 See chapter, "The Seer," also Liber O v THE EQUINOX, vol. 1, No. 2.

170 The invocation of the Guardian Angel under the form of a talisman.

"How to draw it."

Draw the name HB:Yod HB:Nun HB:Dalet HB:Aleph as follows:

HB:Aleph = A winged crown radiating white brilliance.

HB:Dalet = The head and neck of a beautiful woman with a stern and fixed expression, and hair long dark and waving. (Malkuth.)

HB:Nun = The arms and hands, which are bare and strong, stretched out to the right and left at right angles to the body, in

the left hand a gold cup and in right ears of ripe corn. From her shoulders dark spreading wings.

HB:Yod = A deep yellow-green robe, upon the breast of which is a square gold lamen decorated with four scarlet Greek crosses.

Round her waist is a broad gold belt upon which in scarlet letters is written the name HB:Tzaddi HB:Resh HB:Aleph HB:Heh HB:Yod HB:Nun HB:Dalet HB:Aleph in the

letters of the alphabet of Honorius. Her feet are flesh coloured, and she wears golden sandals. Her long yellow-green drapery is rayed with olive, and beneath her feet roll black clouds lit with lurid patches of colour.

"How to perform it."

(1) Commence with lesser pentagram Banishing Ritual.

(2) Formulate rose-cross round room (First, top to bottom; second left to right; third the rose as a circle dextro-rotary).

(3) The LVX sings in 5ø = 6ø towards the four cardinal points.

(4) Formulate before you in white flashing brilliance the eight letters thus"

(5) Attach yourself to your Kether and imagine you see a

(7) Meditation practices on men and things171

(8) Elemental evocations.172

(9) Meditation to vivify telemata173

(10) Astral projections174

PHYSICAL WORK.

- (2) Careful drawings of the Gods in their colours.
- (6) Figure of Adonai ha Aretz in colour. [See Illustration.] {114}

{Illustration facing page 114 described:

"DIAGRAM 86. The Flashing Figure of Adonai-ha-Aretz."

This is a black, gray and white illustration in a large vertical rectangle. The field is black. Inside and at the bottom are these words in Hebrew letters, the line of letters arched downward: HB:Tzaddi HB:Resh HB:Aleph HB:Heh HB:Yod HB:Nun HB:Dalet HB:Aleph . The rest of the figure is as described in the last note on

page 113:

"A winged crown radiating white brilliance." --- three hollow triangles visible with a pair of inverted wings coming up like antlers to either side. The white brilliance is represented by 35 visible shaded beams radiating in all directions from the center of the crown band, behind it and stopping only at the clouds emanating from behind the knees.

"The head and neck of a beautiful woman with a stern and fixed expression, and hair long dark and waving." --- as described, but crude features are depicted. The hair comes down in two loose falls resembling braids to the waist on either side of the torso.

"The arms and hands, which are bare and strong, stretched out to the right and left at right angles to the body, in the left hand a gold cup and in right ears of ripe corn." --- The hands are clenched about these objects, palmer to the fore. The Cup is ornamented by vertical, narrow bulges about the bowl. The corn is British corn or wheat.

"From her shoulders dark spreading wings." --- as described, feathers depicted with primaries and secondaries.

HB:Aleph

white light there.

HB:Dalet

(6) Having thus formulated the letters, take a deep breath

HB:Tzaddi HB:Resh HB:Aleph HB:Heh HB:Nun HB:Yod HB:Nun HB:Dalet

HB:Aleph

and pronounce the name slowly making the letters flash

HB:Yod

(7) Invoke the Telesmatic image. Let it fill the Universe.

HB:Heh

(8) Then whilst once again vibrating the Name absorb it

HB:Aleph

into yourself; and then will your aura radiate with

HB:Resh

whiteness.

HB:Tzaddi

You should obtain your Divine White Brilliance before formulating the Image. There are two methods, the involving and the expanding whorls respectively.

171 Similar to the D. A. Mediation Practices.

172 Similar to Fra. I. A.'s ritual of Jupiter.

173 This is done by making the telemata flash by meditation.

174 This is done by projecting a physical image of the self in front of one by meditation.

"A deep yellow-green robe, upon the breast of which is a square gold lamén decorated with four scarlet Greek crosses." --- as described, the robe is very loose and is parted to show the lamén on what appears to be the bare chest. The Greek crosses look indented. There is a rim and a simple cross quartering the lamén into four sub-panels for the Greek crosses.

"Round her waist is a broad gold belt upon which in scarlet letters is written the name HB:Tzaddi HB:Resh HB:Aleph HB:Heh HB:Yod HB:Nun HB:Dalet HB:Aleph in the letters of the alphabet of Honorius." --- That is ztrahjnda, on the drawing. This is written in the wrong direction for the alphabet of Honorius.

"Her feet are flesh coloured, and she wears golden sandals." --- as described, the sandals are open strap with two or three cross straps and a single long strap.

"Her long yellow-green drapery is rayed with olive," --- looks like silk harem pants.

"and beneath her feet roll black clouds lit with lurid patches of colour." --- these are most oddly depicted. Starting at the area behind the knees, there is a stretched out cloud with most of its bulk upwards to the center; it cuts off the radiant beams from the crown. There are two patchy clouds to the left on the illustration and three to the right below this large one. The figure is walking on something that looks like a cross between a dried lotus seed pod and a transected mud-dauber nest.}

(8) Completion of Watch-towers and instruments.175

(9) The making of simple talismans.

During each day this programme of work was to be divided as follows:

(1) In the Morning the HB:Shin of HB:Shin Operation, and Assumption of a God-form.

(2) Before Tiffin. An Astral projection practice.

(3) After Tiffin. Rising on a plane, or Vision, or Adonai ha Aretz.

(4) In the Evening. A magical ceremony of same sort, or any of above except astral projection.176

On March the 3rd we find P. wandering among the fastnesses of the Nevado de

Colima. Here he lived for a fortnight, returning to Mexico City on the 18th only to leave it again two days later on an expedition to the Nevado de Touca. On the 16th of April he journeyed to Amecameca, from which place he visited Soror F., by projection, and thence up Popocatepetl, encamped on whose slopes he resolved the HB:Shin of HB:Shin into seven Mental Operations:

1. Ray of Divine White Brilliance descending upon the Ak?sic Egg set between the two pillars.
2. Aspire by the Serpent, and concentrate on Flashing Sword. Imagine the stroke of the Sword upon the Da?th junction (nape of neck).
3. Make the Egg grow gray, by a threefold spiral of light.
4. Make the Egg grow nearly white. (Repeat spiral formula.)
5. Repeat 2. Above head. Triangle of Fire (red).
6. Invoke Light. Withdraw. See Golden Dawn Symbol.
7. Let all things vanish in the Illimitable Light.

On the 22nd of April P., having bidden farewell to D. A., who had been to him both friend and master, left for San Francisco. {115}

175 The Elemental Tablets of Dr. Dee; see Diagrams in "The Vision and the Voice."

176 Ideas for mental Concentration. Concentration on Scarlet Sphere in Tiphereth. Let it slowly rise into Da?th and darken, after which into Kether and be a white brilliance; thence fling it flashing, or bring it down and keep it in Tiphereth.

At this city, on the first of May, he solemnly began anew the Operations of the Great Work, and bought a steel rod for a wand, and tools to work it. On the second he bought gold, silver, and a jewel wherewith to make a Crown; and on the third set sail for Japan.

During the voyage the following practices have been recorded:

May 4th. Prithivi-Apas.177 45 m.

Also went on an Astral Journey to Japan. In which I found myself crossing great quantities of Coral-pearl entangled with seaweed and shells. After having journeyed for some time I came to a spot where I saw the form of a King standing above that of Venus who was surrounded by many mermaids; they all had the appearance of having just been frozen. Above the nymphs bowing towards them were many pale yellow angels chained together, and amongst them stood Archangels of a pale silver which flashed forth rays of gold. Above all was the Formless Light. The Archangels showed me curious types of horned beings riding along a circle in different directions.

5th. Concentration on Position 1.178 This resulted in many strange dreams.

6th. Concentration on 32 m. Ten breaks. Better towards the end; but Position 1. best after tenth break. Concentration

must have then lasted quite 6 or 7 minutes.

- 7th. Position 1. 15 m. Three breaks, but end very doubtful having become very sleepy.
Position 1. 6 m. Three breaks. I seemed to collapse suddenly.

Went to Devachan¹⁷⁹ on Astral Journey. I found myself surrounded {116} by a wonderful pearly lustre, and then among great trees between the branches of which bright birds were flying. After this I saw a captain on his ship and also a lover contemplating his bride. The real inhabitants of this land to which I went were as of flame, and the imaginary ones were depicted as we physical beings are. Then the images of my vision sped past me rapidly. I saw a mountaineer; my father preaching with me in his old home; my mother, his mother; a man doing Rajayoga on white god-form. At last a wave of pale light, or rather of a silky texture passed through and over me; then one of the strange inhabitants passed through me unconscious of me, and I returned.

- Golden Dawn symbol. 14 m. Three breaks.
May 8th. Position 1. 22 m. Seven breaks.
Calvary Cross. 50 m. Did I go to sleep?

- 11th. Designed Abarahadabra
for a pantacle.¹⁸⁰

- 12th. I performed a Magic Ceremonial at night, followed by attempt at Astral Projection. I prefer the Esoteric Theosophist Society's seven-fold division for these practical purposes. I think Physical Astral Projection should be preceded by a (ceremonial) "loosening of

¹⁷⁷ In all cases when the name alone is mentioned a mediation practice is understood. Prithivi-Apas corresponds to water of earth. It is symbolized by a silver crescent drawn within a yellow square. See Diagram 84.

¹⁷⁸ "I.e.", Self in Ak?sa between pillars with white ray descending.

¹⁷⁹ Heaven

¹⁸⁰ An Eleven pointed Star.

the girders of the soul."¹⁸¹ How to do it is the great problem. I am inclined to believe in drugs --- if one only knew the right drug.

- 13th. Drew a pantacle.

- 16th. Painted wicked black-magic pantacle.

Held a magical ceremony in the evening.

Lesser banishing Ritual of Pentagram and Hexagram.

Invocation of Thoth and the Elements by Keys 1-6¹⁸² and G.'. D.'.

Opening Rituals.

Consecrated Lamen Crown and Abrahadabra Wand with great force.

- 16th. Did the seven HB:Shin of HB:Shin Operations.

Worked at a Z for 5 = 6 Ritual.¹⁸³

- 17th. Position 1. 12 m. Not good.
Evening Invocation of Mercury, Chokmah and Thoth.
- 18th. Completed Z for 5 = 6 Ritual. {117}
- May 19th. 1. Assumption of the god-form of Harpocrates: It lasted nine minutes: the result was good, for I got a distinct aura around me.
2. Physical Astral Projection. I formed a sphere which took a human shape but rather corpse-like. I then projected a gray¹⁸⁴ ray from the left side of my head; this was very tiring and there was no result physically.
3. Concentrated on imaginary self for ten minutes, and then projected self into it with fearful force. Chiah "nearly" passed.¹⁸⁵
4. Red sphere "darkened" and glorified and return to lighten Tiphereth. The result was good.
- 20th. 1. Tejas-Aspas Meditation.
2. Meditation on living object with the usual two figure result.
3. Astral Vision.¹⁸⁶ I found myself in a boiling sea with geysers spouting around me. Suddenly monsters shaped like lions and bulls and dragons rose from the deep, and about them sped many fiery angels, and Titanic god-forms plunged and wheeled and rose amongst the waters. Above all was built a white temple of marble through which a rose-flame flickered. there stood Aphrodite with a torch in one hand and a cup in the other,¹⁸⁷ and above her hovered Archangels. Then suddenly all was an immense void, and as I looked into it I beheld the dawn of creation. Gusts of liquid fire flamed and whirled through the darkness. Then nothing but the brilliance of fire and water. I was away fifteen minutes.
4. Seven minutes breathing exercise fifteen seconds each way. (Breathing in, withholding, and breathing out.)
5. White Lion on Gray. 5 m. Result bad.
- 21st. Position 1. 45 m. Fair.
Worked out a "double" formula for Physical Astral Projection. First project with Enterer Sign; simulacrum answers with Harpocrates sign.¹⁸⁸ Then as soon as Enterer sign weakens change consciousness as for Astral Visions. After which attack body from Simulacrum
¹⁸¹ P. at various times used the "Invocation of the Bornless one" as given in "The Goetia"; also the Pentagram rituals in Liber O.
¹⁸² The first six Angelic Keys of Dr. Dee.
¹⁸³ The explanation of the 5ø = 6ø Ritual. See Chapter "The Adept."
¹⁸⁴ The colour of Chokmah.
¹⁸⁵ See Plate VI. "The Kabbalah Unveiled," S. L. Mathers.
¹⁸⁶ It is to be noted that this Vision is of a fiery nature, and that it was experienced shortly after meditating upon Tejas-Aspas.
¹⁸⁷ Very similar to the older form of "Temperance" in Taro.
¹⁸⁸ See Liber O, THE EQUINOX, vol. i, No. 2; Plate, "Signs of the Grades," i; and vol. i, No. 1; Plates the "Silent Watcher" and

"Blind Force."

{118} with sign of Enterer to draw force. This cycle repeat until Simulacrum is at least capable of audible speech.

I tried this and started by invoking the forces of Chokmah and Thoth, but omitted stating purpose of Operation in so many words. Yet with three projections (each way) I obtained a shadowy grayness somewhat human in shape. But found difficulty where least expected --- in transferring consciousness to Simulacrum.

May 22nd. God-form Thoth. 16 m. Result fair.

Ak?sa-Ak?sa. During the meditation the following Vision was seen. All things around me were surrounded by silver flashes or streaks. But about the human corpse which I saw before me was a pyramid of flashing light, and around me purple hangings. Five silver candlesticks were brought in, and then I saw a throne with pentagram in white brilliance above it. There was a rose of five by five petals within; and above Qesheth the rainbow. Rising from the ground were formless demons --- all faces! Even as X. A. R. P.189 etc., are evil. Above were the Gods of E. H. N. B.; and above them svastika wheels whirling, and again above this the Light ineffable.

{Illustration on page 119 approximated:

[illegible]

<http://www.the-equinox.org/vol1/no2/eqi02021.html>

39 captures

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AMONGST THE MERMAIDS

AMONGST THE MERMAIDS

"WALK up!" he shouted from the tent door. "Walk up! Walk up! and see the marvellous mermaid! Only four sous!" It was at the Gingerbread Fair of Neuilly, and the showman

was a squat little fellow, ridiculously like the gingerbread figures which his neighbour was selling, and from which the Fair derives its name.

I admit I did not expect to see a mermaid, but I was tired of peep-shows and waxworks and fasting men, and there was something so incongruous in the idea of a mermaid, even an imaginary one, being exhibited in this rickety booth, by the light of a naphtha lamp, that, for a moment, I stopped to listen. The man stood in the doorway, shouting, to attract the passerby, and there was a picture too, to aid him: the picture of a wondrous creature with flaxen hair and a hectic flush, and decked with a silvern tail. I listened to his patter. She must be a wonderful person, this mermaid: she could swim, she could eat, and, at times, she could even talk. She was as large as life, and, by all accounts, she was more than twice as natural. So, at length, I paid my twopence, and I saw --- a seal! There it lay, at the bottom of a miniature bear-pit, and with its wistful face and its great pathetic eyes it really did look quite as human as the majority of its audience. The thing was a {337} swindle, I suppose, a fake --- and yet, after all, this Gingerbread showman in this Gingerbread City was not the first to work the merry cantrip. For wherever seals are common, be it in our own northern islands or in further foreign lands, there will these mermaid legends be wrought around them. Only in Orkney or the Hebrides they are most easily garnered, for the language is our own language. One of the most beautiful of them, when told in full, is the tale of the Mermaid Wife.

On a moonlight night, as an Orkney fisherman strolled by the sea-shore, he saw, to his amazement, some beautiful maidens dancing a saraband on the smooth beach. In a heap by their side lay a bundle of skins, which, on his approach, the maidens seized and then plunged with them into the surf, where they took the form of seals. But the fisherman had managed to snatch up one skin, which lay apart from the rest, and so one maiden was left behind. Despite her entreaties and her tears, he kept the skin, and she was at last obliged to follow him to his hut. They married and had many children, who were like all other children, except for a thin web between their fingers, and for years husband and wife lived at peace. But every ninth night she would steal down to the beach and talk with one large seal in an unknown tongue, and then return with saddened countenance. And so the years passed, until one day, whilst playing in the barn, one of the children found an old dried skin. He took this to his mother gleefully, and she, snatching it from him, kissed him and his brothers and sisters, and then rushed down to the sea. And the fisherman, when he returned home that evening, was just in time to see his wife take the form of a seal and dive into the water. He never saw her again, but sometimes she would call o' nights, {338} as she sported on the shore with her first husband, who was, of course, the large seal.

That is the story as they tell it to-day in Orkney, and that is the story as told by Haroun al Raschid. Only, in the "Arabian Nights" it is called the "The Melancholy Youth," and the seal is replaced by a dove, but all the essentials -- the maidens, the bathing, the skins, the wedding, the flight --- remain as they do to-day.

The seal is well known to be an animal in which the maternal instinct is abnormally developed, and many of the tales have this fact as their basis. Here is a particularly

charming one --- the story of Gioga's son:

One day, as a boat's crew were completing a successful raid on the seals, a great storm came on, and one of the party, who had become separated from the rest, was unavoidably left behind on the Skerry. The waves were dashing against the low rocks, and the unfortunate man had resigned himself to his fate, when he saw several of the surviving seals approaching. The moment they landed they threw off their skins, and appeared before him as Sea-trows or Seal-folk. And even those seals who had lately been skinned by the boatmen also revived in time, and took their human form, but they mourned the loss of their sea-vestures, which would for ever prevent them from returning to their homes beneath the ocean. Most of all did they lament for the son of Gioga, their queen. He, too, had lost his skin, and would be banished for ever from his mother's kingdom. But, seeing the forsaken boatman, who sat watching the rising waters in despair, Gioga suddenly conceived a plan to retain her son. She would carry the man on her back to the mainland, if he, {339} in his turn, would restore the missing skin. She even consented to his cutting some gashes in her flanks and shoulders that he might more easily retain his hold; so the mariner, leaving his perilous position, started on his scarcely less perilous voyage through the storm. But at length Gioga landed him safely, and he, for his part, kept the bargain and restored the skin of her son, so that there was great rejoicing on the Skerry that night.

There is one other story of particular interest, in that it contains features not generally found amongst the bulk of the Seal-folk legends. It is the story of the Wounded Seal.

There was once an islander who made his living by the killing of seals. One night, as he sat by the fire, resting after his day's work, he heard a knocking at the door, and, on opening it, found a man on horseback. The stranger explained that he had come on behalf of one who wished to buy a large number of skins, and then told him to mount up behind. Hoping to effect a good sale, the seal-hunter obeyed, and was carried away at a wild gallop, which ended on the brink of a precipice. There his strange companion grasped him, and plunged with him into the sea. Down they went, and down, till at length they reached the abode of the Seal-folk. Here, after a not unfriendly reception, the hunter was shown a huge jack-knife. It was his own --- one which, that very morning, he had left in the back of a seal, and this seal, so he learned, was the father of the horseman. He was then taken to an inner cavern, where the wounded creature lay, and was requested to touch the wound. This he did, and the seal was forthwith cured. Great rejoicings followed, and the hunter was given a safe conduct home, after swearing never {340} to slay a seal again. The return was effected in the same way as the previous journey, and the horseman, on his departure, left sufficient gold to compensate the islander for the loss of his means of livelihood.

This story is the only one out of the scores told to me in which the seal may be said to take the offensive, and I cannot trace it to any foreign source.

Mr. Walter Traill Dennison in his "Orcadian Sketches" tells us that the seal held a far higher place among the Northmen than any of the lower animals. He had a mysterious

connection with the human race, and had the power of assuming the human form and faculties, and every true descendant of the Vikings looks upon the seal as a kind of second cousin in disgrace. Old beliefs die hard, and, in illustration of this, the following paragraph from a Scottish daily newspaper may be appropriately given:

A MERMAID ON AN ORKNEY ISLE. --- A strange story of the mermaid comes from Birsay, Orkney. The other day a farmer's wife was down at the seashore there, and observed a strange marine animal on the rocks. When she returned with her better half, they both saw the animal clambering amongst the rocks, about four feet of it being above water. The woman, who had a splendid view of it, describes it as a "good-looking person," while the man says it was "a woman covered over with brown hair." At last the couple tried to get hold of it, when it took a header into the sea and disappeared. The man is confident he has seen the fabled mermaid, but people in the district are of opinion that the animal must belong to the seal tribe. An animal of similar description was seen by several people at Deerness two years ago."

Mr. Dennison, in the above-mentioned book, only touches on seals once, but the story he gives is new to me and I have translated it and curtailed it from the Orcadian dialect. I wonder if the old Norseman who told it had ever heard of Androcles? {341}

THE SELKIE THAT DEUD NO' FORGET

A long time ago, one Mansie Meur was gathering limpets at the ebb tide, off Hackness, when he heard a strange sound coming from the rocks some distance off. Sometimes it would be like the sob of a woman, and sometimes louder, like the cry of a dying cow, but it was always a most pitiful sound. For a while Mansie could see nothing except a big seal close in to the rocks, who was craning his neck above the surface, and peering at a creek some distance off. And Mansie noticed that the seal was not frightened and never ducked his head once, but gazed continually at that creek. So Mansie crossed an intervening rock, and there, in a crevice, he saw a mother-seal lying in labour. And it was she who was moaning, whilst the father-seal lay out in the water watching her. Mansie stayed and watched her too, and after a while, she gave birth to two fine seal-calves, who were no sooner on the rocks than they clutched at their mother. Mansie thought to himself that the calf-hides would make a nice waistcoat, so he ran forward, and the seal-mother rowed herself over the face of the rock with her fins into the sea, but the two young ones had not the wit to flee. So Mansie seized them both, and the distress of the mother was terrible to see. She swam about and about, and beat herself with her fins like one distracted; and then she would clamber up, with her fore-fins on the edge of the rock, and glower into Mansie's face. He turned to go off with the two young ones under his arm --- they were sucking at his coat the while -- when the mother gave such a cry of despair, so human, so desolate, that it went straight to Mansie's heart, and turning again, he saw the {342} mother lying on her side with her head on the rock, and the tears were streaming from her eyes. So he stopped down and placed the little selkies near her, and the mother clasped them to her bosom with her megs and then she looked up into Mansie's face, and all the happiness in the world was in that look: for on that day the selkie did everything but speak.

Mansie was a young man then, and sometime afterwards he married and settled on the west of Eday. One evening when he was fishing for sillocks on an ebb-rock, which could only be reached dry-shod at low water, the fish took unusually well, so that he stood and filled his basket. Indeed they took so well that he forgot all about the tide, and soon found himself cut off from the land. Mansie shouted and shouted, but he was far from any house, and nobody heard him. The water rose until it reached his knees, and then his hips, and then his shoulders. He shouted until he was hoarse, and then gave up all hope of life. But just as the sea was encircling his neck and coming now and then in little ripples to his mouth, just as the sea had almost lifted him from his rock, he felt something grip him by the collar of his coat, and in a few moments he found himself in shallow water. Looking round, he saw a big seal swimming to the rock, where she dived, picked up his basket of fish, and then swam back to the land. He took the basket from her mouth and then said with all his heart, "Geud bless the selkie that deus no' forget," for it was the same seal which he had seen on Hackness forty years before. She was a very old seal now but Mansie would have known her motherly face amongst a thousand.

In the folklore of the Hebrides, also, the seal occupies a {343} prominent place. Not only has a certain mystery been woven into his life, but even in death his carcass has been accredited with various magical properties. The "Highland Monthly" for November 1892 contained an article dealing with this subject, by Mr. William Mackenzie, Secretary to the Crofter's Commission.

That the skin, after being dried, should sometimes have been made into waistcoats, is only natural, but it appears that it was also put to a more esoteric use, for persons suffering from sciatica wore girdles of it, with a view to driving that malady away.

The smoker and chewer, Mr. Mackenzie tells us, cut the skin into small squares, and converted them into spleuchain, or tobacco pouches, whilst the husbandman made thongs, which he used for the harness of his primitive plough.

Seal oil was also thought to possess medicinal virtues of no mean order, and, until quite recently, a course of oal-roin was a favourite, if not a never-failing, specific for all chest diseases. Furthermore, it is asserted by Martin ("circa" 1695) that seal liver, pulverised and taken with aqua vitae, or red wine, is a good prescription for diarrhoetic disorders.

Seal oil was used for lighting purposes in the monasteries, as the skins were for clothing, and from the pages of Adamnan we learn that the monks of Iona, in the time of St. Columba, had their own seal preserve.

The animal was also very popular as an article of food. The natives of the Western Islands, says Martin, used to salt the flesh of seals with burnt seaware. This flesh was eaten by the common people in the spring- time "with a pointed long stick instead of a fork, to prevent the strong smell which {344} their hands would otherwise have for several hours afterwards." Persons of quality made hams of the seal flesh, and broth, made from the young seals, served the same purpose medicinally, but in a minor

degree, as seal oil. In Roman Catholic districts the common people ate seals in Lent, on the ground that they were fish and not flesh! Annual raids were made on the seals after dark, usually in the autumn, and large numbers were captured. All, however, did not belong to the captors, for other persons of prominence were entitled to a share.

The parish minister, according to Martin, "hath his choice of all the young seals, and that which he takes is called by the natives Cullen-Rory, that is, the Virgin Mary's seal. The Steward of the Island hath one paid to him, his Officer hath another; and this by virtue of their offices."

In the Hebrides, as in Orkney, the seal is regarded not as an animal of the ordinary brute creation, but as one endowed with great wisdom, and closely allied to man. One of the old beliefs is that seals are human beings under magic spells.

The seal was credited with being able to assume human form. While in human guise, he contracted marriages with human beings, and if we are to credit tradition, the MacCodrums of North Uist are the offspring of such a union. In former times the MacCodrums were known in the Western Islands as "Sliechd nan Ron," or the offspring of the seals. As a seal could assume the form of a man and make his abode on land, so a MacCodrum could assume the form of a seal and betake himself to the sea! While in this guise we are told that several MacCodrums had met their death. {345}

There is one local story which stands out from the rest, in that it contains a song by the animal:

A band of North Uist men slaughtered a number of seals on the Heisker rocks, and brought them to the main island. They were spread out in a row on the strand. One of the party was left in charge of them over night. To vary the monotony of his vigil he wandered a little distance away from the row of dead seals. When sitting under the shelter of a rock he beheld coming from the sea a woman of surpassing beauty, with her rich yellow tresses falling over her shoulders. She was dressed in an emerald robe, and, proceeding to the spot where the dead seals lay, she identified each as she went along soliloquising as follows:

Speg Spaidrig,
Spog mo chulein chaoin chaidrich,
Spog Fhiennngala,
Speg me ghille fada fienna --- gheala,
'S minig a bheis a'greim de rudain,
A Mhic Unhdainn, 'ic Amhdainn,
Speg a ghille mhoir ruaidh
'S olc a rinn an fhaire 'n raeir.

Translated:

The paw (or hand) of Spaidrig,

The paw of my tenderly cherished darling,
The paw of Fingalia,
The paw of my long-legged, fair-haired lad,
Who frequently sucked his finger ---
Son of OEdan, son of Audan,
The paw of the big red-haired lad
Who badly kept the watch last night.

The watchman surmised that the beautiful woman who now stood before him was a "spirit from the vasty deep," and {346} resolving to kill her, hurried off for his weapons. She saw him, fled towards the sea, and in the twinkling of an eye assumed the guise of a seal and plunged beneath the waves.

Although tales about sea-trows and mermaids are still plentiful in the islands of Orkney, the land fairies are acknowledge to have departed for ever. This is the story of their departure as it has been pieced together by Mr. R. Menzies Fergusson.

Once upon a time, many years ago, the trows became dissatisfied with their residence upon Pomona. They determined, therefore, to leave the Pomona hills and knowes, and take up their dwelling beside the Dwarfie Stone on the island of Hoy.

The change was to be effected one evening at midnight, when the moon would be full and everything in favour of their flitting. The fateful night arrived, and the fairy train set out upon their journey. They bade farewell to the grassy hillocks upon which they had danced so often, and to the rocky caverns, the scene of their nightly revels, and all hied to the trysting-place, which was the Black Craig of Stromness, chanting an elfin song as then went.

There they made the preparations necessary for crossing the intervening sea. They took a number of "simmons," or straw bands used in thatching houses, and, tying them together, made a long rope of sufficient length to stretch across the sound. One end was fastened to the top of the Black Craig, and a sentinel was told off to watch that it did not slip. The other end was seized by a long-legged trow called "Hempie," the "Ferry-leuper," who made an enormous leap {347} and alighted upon the opposite shore. There he secured his end of the straw bridge and made ready to receive his fellow trows as they crossed.

At length a start was made and all the trows were soon upon the rope, but just as they reached the middle, he who was in charge at the Stromness end let go his hold, and the whole company of fairies were thrown into the sea, dragging Hempie along with them in their descent. And the sea, being rough at the time, overwhelmed them all, so that every one was drowned. When he who had caused the calamity saw what had occurred, he too plunged into the angry water, so as not to survive his friends, and thus perished with them.

For a few moments a solitary figure appeared upon one of the rocks. It was the Dwarf of Hey. He gazed at the scene of the catastrophe, chanted a fairy dirge, and then vanished

for ever.

Such was the end of the land-trows, and, although it put a stop to the making of further fairy-stories, it opened up a new hunting-ground for the weaver of romances in the caves beneath the sea. And even where there is no definite tale or detailed legend to tell beside the inglenook, there is sure to be some quaint conceit of metempsychosis which they can whisper when a seal comes near them. Was not Pharaoh's army turned into a school of seals? And that great white seal, which the fishermen have seen, and whose track is like the wash of an ocean steamer, is that not Pharaoh himself? So the stories spread, and the passer-by may take his fill of them, but I, for one, like best of all the tale of Gioga's son. And if just one passer-by on hearing it is held from firing just one shot, the tale has not been told in vain. {348}

But if ever I see that great white seal, whose track is like the wash of an ocean steamer, I am not quite sure but that I might rise a gun myself. I think it would be rather good fun to have a shot at Pharaoh, for I never like the man much.

NORMAN ROE.

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About this capture
AVE ADONAI

AVE ADONAI

PALE as the night that pales
In the dawn's pearl-pure pavilion,
I wait for thee, with my dove's breast
Shuddering, a god its bitter guest ---
Have I not gilded my nails
And painted my lips with vermilion?

Am I not wholly stript
Of the deeds and thoughts that obscure thee?
I wait for thee, my soul distraught
With aching for some nameless naught
In its most arcane crypt ---
Am I not fit to endure thee?

Girded about the paps
With a golden girdle of glory,
Dost thou wait me, thy slave who am,
As a wolf lurks for a strayed white lamb?
The chain of the stars snaps,
And the deep of night is hoary!

Thou whose mouth is a flame
With its seven-edged sword proceeding, {351}
Come! I am writhing with despair
Like a snake taken in a snare,
Moaning thy mystical name
Till my tongue is torn and bleeding!

Have I not gilded my nails
And painted my lips with vermillion?
Yea! thou art I; the deed awakes:
Thy lightning strikes, thy thunder breaks
Wild as the bride that wails
In the bridegroom's plumed pavilion!

ALEISTER CROWLEY

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About this capture

THE MAN-COVER
THE MAN-COVER *

* We believe the author of this story to be as mad as his characters. --- ED.

I

THE flesh of the neck was much swollen, the little legs somewhat stiff; the eyes wore a sad and tired expression. ... I am referring to a pigeon. The swollen neck was hidden by a soft grey down, the legs still held their burden, the eyes looked ahead --- yet the symptoms of fatigue were apparent to a connoisseur of pigeons.

And I am that. Once upon a time I was the happy proprietor of hundreds of carrier-pigeons. Misfortune and a short acquaintance with some faddists caused me to drown my ennui. I drank most of my pigeons --- dozens at the time --- or rather their equivalent in temperance drinks. I ruined my health. An illness followed, long and painful; the doctor's bill took the rest. ... But let us forget!

Now the pigeon came through my window, stood on the ledge and waited. It was a carrier, and it had a message. I took the pellucid note from the tube, and read its short contents, which aroused my curiosity.

"Kidnapped --- Prisoner --- have written report. Ignore where pigeon goes, but trust the recipient will read this and send back the pigeon with a note giving news of England. Are Radicals still in power? Shall send the letter by return of carrier. Please fill up tubes with films. Extraordinary adventures!!!"

It was strange and it attracted me. I fed the bird, put a short answer of a few words --- "Courage. Send message; there are no Radicals" --- and a supply of fresh films in the tubes, and, kissing its head, let it go with a sigh. Then my luck returned, and I forgot all about it until last week, when the pigeon came again. It was heavily loaded. I shall not reproduce all the notes, nor the whole of my correspondent's letter. I undertake all the responsibilities, and reserve, in consequence, my editorial right. {355}

However, and as a last preliminary, the reader will be glad to mark the following part of the letter:

"I beg of you, sir," concludes the Man-Cover, "not to send me any proofs before publication. It would be but an unnecessary trouble to you; to me such a mark of regard from an unknown benefactor would prove a burden and give occasion to my enemies for recrudescence of persecution. My mail is sure to be ransacked, if indeed I am to be blessed with any communication from the living. But when all the instalments are published and my name is flying from lip to lip, then, and then only, you, whoever you are, noble champion of the Men-Covers, please send me thirty-one copies to be given away.

"I claim no royalty --- no money --- no consideration! The creature who accumulates the most extremely interesting and highly noble characteristics of a cover and of a man can

but shrink with horror from the very idea of a vulgar coinage. Only please send in a cheque for œ1000 to the secretary of the S.P.T.B.P. *

* After a long and painful inquiry the present writer found out the society referred to by his correspondent. It is the Society for the Prevention of Tailbiting of Puppies, and stands in great need of generous contributions.

as an anonymous gift, to be nevertheless published in the records of the daily and periodical Press all over the world."

It is a big order for a man who despises money. My correspondent seems to know the powers which rule the world: Capital and Publicity. Alas! the puppies will keep on losing part of their tails in spite of the S.P.T.B.P., because of that third power, Fashion. As for the œ1000, I may --- or I may not. ... But we are digressing. To use an expression from the French, somewhat slangy, but expressive, "Je passe le crachoir ... l'orateur." I believe the author to be mad. I nevertheless think it necessary to state that I am "not" an authority on insanity.

Ever since long before my birth I led a peaceful existence. As I grew, Science attracted me, and Art, and Poetry; my favourite recreation was the conversion of puppy-owners to the generous belief in the regeneration of the canine race by the preservation of their caudal appendage. Also the genius which breathed within me caused me to leave my house on the fifth of November. Passing a crowded street, I was surrounded by urchins who greeted me by the {356} name of Guy Fawkes. I hurried home through a torrent of rain.

A man was pacing my street, muttering strange words which I could not understand. The rain, which fell heavily, had apparently not the slightest effect in cooling his heated brain. As I passed him I spoke:

"What a wretched night!"

The sound of my voice startled him. He seized my arm and hurried me towards the lamp-post. Then he stared at me for a long time, and, speaking slowly, hammering every syllable in my ear, while the rain continued its monotonous lamentation, he began:

"I should be very much surprised if this were not the cover I am waiting for. No fallacies will induce me to free you now that at last I have found you. I was dead; my life was nothing more than a spring without motion. Every twenty-one days, according to the calendar, I came, pacing the lonely streets of this remote spot. For two hours each time did I wait and wait, longing, eager, nervous, hopeful, hopeless, desperate, distressed, with gigantic thoughts crowding my mind. I almost despaired of seeing this moment; at last it has come. I forgot the duties of art, the call of reason, the fear of uncertain meetings, the very natural care for the most precious existence on this planet. But I am well rewarded. You have come. My globe of transparent crystal had shown me the truth.

You have come, escaping my enemies, and you are for the time to come at my disposition."

I thought at first that the man was under the influence of drink and that it was useless to argue with him. Besides, I am not very daring with strangers, especially when they speak {357} in such questionable riddles. Accordingly I said nothing, but tried gently to regain my liberty. Alas! his grasp was stronger than my desire of liberty, and the only result was that he pinched me closer.

"I was dead," he resumed, "and my beautiful and lofty thoughts were wandering through space, shapeless and without expression. The cover which enclosed the shrine in which they were kept had been stolen from me, and my foes were expecting my surrender. Happily an angel sent by God ordered me to come out every twenty-one days, and promised me that I should find here the cover which I needed. I have it now, and mean to keep it."

"But what are you talking about?" said I. "I am a man; here is my house; and I don't know anything about your cover. You are mistaking me for some unknown person or object, sir; pray let me go."

"Let you go! Abandon once more the cover which shall keep my thoughts in! "You are mad!" Besides, why do you speak? And how is it that you come in such a shape?"

"I tell you I am a man. Leave me alone, or I shall have to call for assistance and give you in charge. I am a savant and a nobleman, known all over the world, I daresay."

"I am no fool, and I shall keep you. Come, I must be off to Brighton to-night; I have left my thoughts in the coverless box there." "I shall not go to Brighton, sir! Are you mad? Do I look like a piece of wood?"

"The appearance has nothing to do with the case. As to madness, I fear I "should" have gone mad "if" I had not found you at last. Come; my men are waiting, ready for any {358} emergency, and I shall be compelled to use their strength if you refuse to follow me. We are off to Brighton, and I shall there put you in your proper place. Oh, my thoughts, my lofty thoughts," he went on, "you shall to-night be sequestered from the world of your enemies!"

"I should like to know, dear unknown being to whom my winged friend will bring this letter, what you would have done in my place! How was I to escape? There was certainly not the slightest doubt that the man was a lunatic. Now, as it happens, lunatics have always been exceedingly interesting to me. Here was a case for my curiosity. This fellow, thought I, must have deceived the vigilance of his guardians, and I shall find no difficulty in having him arrested at the railway station, or at least on our arrival at Brighton. So I followed him. At the turning a big motor-car was waiting, and two men stood by on the pavement. They bowed silently before my companion, and made me enter the car.

One of them took charge of the driving, and the other followed us two in the back seats. The man said but one word, "Scat," and we started at a terrific speed and were soon off on the road.

I began to feel uneasy; but prudence stopped my speech in time, and the man next to me began to titter. Then he spoke; and though he may have uttered different words, this is what I understood:

"You are trying to deceive us. I always notice such an attempt, even when it has only reached its mental stage. Indeed, I cannot help noticing it. No doubt you have heard of me; I am "the-man-whose-nose-sings-at-will." That power has been granted me ever since I felt a strong impulse to kill my {359} wife with an axe. I mastered my impulse, and by a triumph of my logical faculties I cut my own right arm. Having no arm, I could no more kill my wife with an axe. God rewarded me by giving me the power of reading thought, which constitutes an extra sense for me; and to my nose He gave a voice of its own. I was a dentist. Indeed, I have found a new way of extracting teeth without gas. You merely press the neck of your patient, who faints in consequence, and you can then safely operate. How did "you" come to this? What caused you to take the attire of a man in place of the usual brown coat of a cover?"

His companion --- friend or master --- bade him keep silent for a while, and we journeyed in silence.

When we came in sight of Brighton the motor-car stopped suddenly in front of a large gate. The moment after we entered a park, and the door being opened, I was taken into the house.

The man whom, so unhappily for me, I had met in the street was now alone with me. Without leaving me a moment's peace, he began to take my measure with the utmost care and caution. Then, pointing to me a strong and broad cage, he ordered me to step in.

It would be very tiresome and quite useless for me to express here my various thoughts and the miserable consternation into which I was thrown. I would not live those hours again for anything in the world, and had the devil been within my reach I should decidedly have given my soul to him in order that he should see me safely home. But no one came to my rescue, and, though most unwilling, I had to submit to my terrible fate. {360}

When the cage, made of the strongest steel, was closed upon me, I found myself a prisoner in the most degrading state. I began to look around and to shake the bars of my grating, but in vain. The man-without-a-cover had gone.

My next step was to inspect the prison. And in so doing I discovered in the left corner a box, resembling a coffin in shape, though it was certainly not a coffin such as I delight in

seeing daily in the windows of the undertakes. It was divided into compartments!

"Is this the box of lofty thoughts, I wonder?" said I to myself.

In that case the man must have had a certain degree of reason about him after all, for the box was far from being empty.

"In the first compartment" was a red flower, blushing deeply with all the purest carmine of Nature. The flower was certainly not freshly cut, but had preserved all its beauties and delectable perfume.

"In the second compartment" was a doll. Oh, not an extraordinary doll! A plain, common hand-made wooden doll, which you could open by the middle, to discover inside it a second doll presenting exactly the same appearance. Just like those figureless old women of white wood made by the Russian peasants during the long evenings of their winter season. From the first to the last there were twenty-one dolls, one inside the other. The last was scarcely bigger than a poppyseed, but presented exactly all the particularities of the largest one.

"In the third compartment" were two books. You may judge of my surprise when I opened them and found that no {361} black stain polluted the immaculate white of their leaves. Only the binding bore some words. They were the titles of those unwritten books. Thus they ran:

"The book	"Advice to
which	Mankind
contains all that I know	for
for	a better use of their faculties."
certain."	

No name of author was to be seen.

"In the fourth compartment" was a little framed picture, and though I examined it very closely I was not able at first to realize what the subject of the picture was. From a shallow little boat a gigantic snake was seen to emerge, fiercely staring, and on the opposite corner was a round black spot. As, when a child throws a stone in a river, the waves extend farther and farther, shunning the bruises which the child has inflicted upon them, in a like manner waver of a grey lighter and lighter as they extended towards the snake were painted in methodically eccentric gyrations. The last wave was almost white, and stopped at the head of the monster.

"In the fifth compartment" was a skull.

"In the sixth compartment" was a white rose, with a delicious scent.

"In the seventh compartment," as well as in the eighth and last, I saw nothing, but a sweet music struck on my ear when I bent over them. The tunes were very different at

first, one tender and soft, the other furious and thundering. At the end, however, both melted in a whisper, to die suddenly in a piercing cry of laughter. {362}

And the man-who-lost-his-cover came into the room again.

"Well," said he, "I thought that by now you would have found your way to submit to necessity and reintegrate your real personality. What did you see in my box?

I told him, and instantly he grew pale and staggered. But after a moment he looked furiously at me, and resumed his former manner.

"By God!" he said, "I cannot believe you. How you have found out my secret and learned by heart the things which one ought to see in my box, but which one does not, I ignore. But you cannot possibly have seen them." I swore that I was no impostor. But he refused to listen to me, and called his two men. They came, and began verifying the measure he had taken of me.

"Too long," said he, when it was completed. "You have grown out of shape. We shall have to cut out and plane you in order that you should exactly fit my mighty box. However, as you pretend to have seen in it things which a cover cannot possibly see, I must give myself a day to think it over."

I felt instantly relieved, and began to hope again.

"Perhaps I shall not be cut out and planed after all," thought I; and smiled humorously upon the man.

Fool! I felt almost certain that a crueller punishment could not be conceived by the morbid imagination of a madman. And now I am here, in this secluded spot, with no prospect but the most horrible of lives. ... But, dear unknown reader of this history, you to whom a trustworthy messenger will deliver it, do not let my personal sorrow trouble you because {363} of this incoherent anticipation of the rest of my story. I should raise no sympathy in your heart by whimpering over myself. It is true that I am inclined to run riot in self-lamentations; but great men always are. And I shall try henceforth not to give way to that unwholesome tendency. I have much already to be forgiven.

In my cage, then, to resume, I was just passing from a state of dreadful mental agony to a more settled and hopeful disposition. For the second time the man-who-had-lost-his-cover left me alone; and I felt more relieved. He will never dare, thought I; and, after all, he does not look such a cold-blooded murderer. His eyes indicate some sort of inner life and his tone and voice are gentle at times. It is a joke, a mystification. ... It must be.

Thus I tried to deceive myself, and I must admit that I utterly failed. Looking, then, around my prison, I began to feel a very peculiar sort of numbness coming over me. It was almost like intoxication, and I am not in the least ashamed to say that I know what

intoxication is. I was drowsy; my head seemed to weigh as heavy as if it contained lead in place of the keenest brains. The coffin appeared to me a most comfortable bedstead, and the skull a soft pillow. A horrible attraction bent me towards the box, and in a moment I lay, stiff, snoring, over the eight compartments.

There is here a blank in my memory. Under the influence of a powerful narcotic, I was cut out and planed to fit the coffin exactly. About that time my tormentors must have been interrupted, for they forgot to nail me on the coffin, and the cage was hurriedly put on a motor and carried somewhere on {364} the South Coast to the private yacht which, no doubt, was awaiting us. This is my way of explaining it, but of course it is a mere suggestion. It might have been an airship that took me away, independent of terrestrial laws, regardless of Customs Duties --- who knows, perhaps hovering over London and Scotland Yard and my dear old house in which I was so happy --- but ... "Nec scire fas est omnia."

The only thing I am certain of is that I was either planed to fit the coffin, or the coffin to fit me; and then I woke up. I was on board a sea- or air-ship. Believe me, she was in great danger.

However, this would prove a useless narrative. The floating machinery suffered, was nearly wrecked; the crew suffered, nearly perished; I suffered, and nearly died. After the storm was over I found myself on the shore of this island with the box; a small cage out of which two carrier- pigeons, almost dead with hunger, were struggling to escape; three sailors of the crew; the man-whose-nose-sings-at-will, and a dog; while my tormentor and the other souls were drowned, I suppose, or thrown upon some other hand. It seems now almost as if I should wish my tormentor to be here. I might cure him; and at all events he would be compelled by necessity to adopt a more lenient attitude towards me. Besides, now that he has made me to fit his box, the worst is over. ...

Here takes place an incoherent discussion on the bitter taste of sea- water and the possibilities of its sweetening, after which the MS. comes to an end. I have sent back the pigeon, and expect to receive a new supply of facts --- more precise than the vague and uncanny allegations contained in the first. If I may be allowed to make a personal suggestion, I am inclined to believe the writer to be as mad as any tormentor of his, real or imaginary. However, the MS. is human, and so ... "imprimatur!" {365}

II

CONSIDERING the bulk of the MSS. trusted to the carrier-pigeon by my correspondent, I decided to send an extra porter with the first bird, in case of the next message being of an equal or superior volume, and as I know something about pigeons, as before mentioned, I managed that in a very clever way.

I say clever because it is a very simple scheme in its cleverness, and nobody would say it if not I, but nevertheless it had to be found --- like the egg of the late C.C. I bought a fine hen pigeon, and kept it with the Man-Cover's messenger, so that they could rub acquaintance. When I noticed the first symptoms of love I bless the new pair and let

them go. The new wife --- as I thought she would --- followed her husband.

They returned to me with the following strange document, and I think I must warn the reader against a certain feeling of sympathy towards the writer. The wickedness and cruelty with which he carries out his logical tendencies are too repulsive to permit any sentiment of pity. His sufferings appear to be simply the consequences of a wild and unhindered imagination, and the real victims --- the only ones to be pitied --- are his unhappy companions.

That is, of course, in the case of the documents being an expression of reality. I am sure every one feels the necessity of clearing up this matter. Alas! there are no Radicals in this country --- that is, persons acting in a radical manner --- as I have written to the Man-cover himself and consequently I have little hope that H.M. Government will give any orders on the matter. I am afraid that if an expedition is sent over it will be commanded by some distinguished foreign officer. However, should the expedition cover itself with ridicule by not finding the Man-Cover or his island, it is perhaps safer for the British reputation that it should be a foreign expedition. But to business.

Considering our present advanced state of civilisation, and how the Torch of Science has been brandished and borne about, with more or less effect, for 5000 years and upwards, as {366} Carlyle puts it; and considering --- as I think necessary to conclude, contrary to the immortal Scotsman --- considering how very little more we know about the most important questions which concern the human race than did our tailed ancestors, it might strike the reflective mind with some surprise that, however unpleasant they may be from a personal point of view, the most wondrous and striking experiences which I am undergoing will doubtless be of no little help to the "bon f-fide" thinkers of our present day. Dean Swift and Samuel Butler stand, no one will deny it, as the greatest benefactors of humanity. If my sufferings could prove of any utility, in their turn, I should feel myself proud and most happy to describe at length the life I am now leading with three sailors, a dog, a musician, a box whose value I am learning every day to appreciate more and more, and our carrier-pigeons, in a distant island.

I must begin methodically and give a systematic account of my life here. I trust that the Authority presiding over our destinies will look upon me as the most logical of all men. As the surroundings play an important part in our life, my first duty is to describe them. The island is a large one. When I have gone round it myself I shall perhaps be able to give a rough estimate of its area. For the present I can but say: "it is a large island." We have trees by thousands: water trees, from which, after the stems have been cut and slashed, the water pours down; kola-nut trees, papaw tress, with their flowers, male and female; dragon trees, fig trees, cocoa-nut palms, bread-fruit trees, and the rest. Beautiful birds are dwelling in the branches. All that is needed for life is abundant and easy to gather. The climate permits us {367} to spend night and day in the open, and when I retire to sleep on the box whose cover I have turned out to be, my companions sleep in the trees.

No venomous or objectionable beast has yet dared to breathe the air of this balmy

country. But it is not a deserted spot. The natives are black, but tame and pleasant, and one of my first steps will be to try and bring them into contact with the beauties of our civilisation. For this object the mighty box is of the utmost importance; and here I touch on the first difficulty which I encountered.

The destiny of man being precarious and unsettled, my soul was often wandering at large in its anxiety to provide for the future of the lofty thoughts of my late tormentor. I had banished all hatred and bitterness from my heart and forgiven my enemy. He had done me a great wrong, dragging me pitilessly away from the peaceful occupations of my life, cutting and planing my worthy form in order that I should fit his coffin. He had driven me to his ship, and was the cause of my present exile. Two young kittens had placed all their hope in me, and I was failing to fill my paternal duty towards them. I was working at my great work, in fifty-two volumes, on the various elements composing the shell of the oyster, and I had almost completed my Introduction, when I was thus deprived of my liberty by the man-who-had-lost-his-cover. Yet I bore him no grudge. He was right; I feel it more intensely every day. A box so mighty needed a cover. In consequence, knowing that the hour of my death might strike at any moment, I had to find a man-cover to replace me in that event; one who would never forget to reintegrate the box every night.

Proceeding in order, I looked around me; and at once {368} discarded the two pigeons and the dog. I had only to choose between the three sailors and the man-whose-nose-sings-at-will. As the latter was of great help to us, and kept the negroes amused for hours with the harmonious though plaintive accords springing at will from his nasal organ, there remained only the sailors. The natives, were, of course, totally unfit for such a fate. They could find no inner delectation in the perpetual sufferings occasioned by so dreadful an ordeal --- or doom!

Of the three sailors, one was much too short to prove of any use. If I could easily shorten, lop, prune, and curtail a too big substitute, I could not possibly add anything to that small pattern of our race. I decided, in consequence, to slay him, during his sleep, so that a useless impediment be done away with. As the four men, since the wreck of our ship, were sunk in a state of torpor and only stared at me with vacant looks, it proved easy to settle this slight matter. I removed the body; and left to time and the natural dryness of the air the care of dividing its various elements.

The man-whose-nose-sings-at-will was the first to notice the absence of the sailor, but he said nothing to me. In fact, I believe him to be mad also. He is continually looking anxiously towards the east, and seems lost to this world, since his friend or master has disappeared in the wreck. From the middle of his face gushed a sad tune, and from his eyes many a bitter tear; but, as I said before, he addressed me not. I was not a little surprised, as he is the only one with me to know the secrets of the box. But I respected his silence.

The two others were more suitable for my purpose. One was a strongly built fellow, with a certain air of intelligence {369} about him; but he was yet too besotted with fear or

moral distress to be made the recipient of my plans. So I had only one expedient left to me, and turned all my faculties towards the last of my companions.

He is not young by any means. His temples are already crowned with the grey silver of at least fifty years and his nose with the carmine of many gallons. But his remarkable acuteness renders him extremely valuable. When I opened my mind to him he simply lifted his eyes at me with a shrewd look and smiled gently with the smile of the Wise.

I told him the story of the meeting with my kidnapper; and explained to him the operation I had to go through before I could fit the coffin of lofty thoughts. With the exception of the secret of the eight compartments, I opened my very soul to that worthy successor. He must possess a keen sense of humour; for he began gently, and dry-humour-like, telling me a quite different story. His smile, of course, showed that he was only trying to entertain me. According to his version, I am a well-known surgeon who had lost his reason and was taken to the private yacht of a celebrated alienist. As I seemed to be always talking of a coffin without a cover, one had been made of my size. Unhappily, says the sailor, a wreck happened; and the doctor who was to cure me has been drowned.

This narrative caused me to laugh heartily. I could scarcely keep my ribs together. I had no trouble in pointing out to him the contradictions in his story, and he soon agreed with me. When he saw, moreover, that I alone of us all was armed, and that the natives treated me with great respect, he put himself entirely at my disposal. I took advantage of this {370} happy mood to offer him my services in order that he should be cut out and planed on the spot. But he looked gently in my eyes, and said that he himself would see to that. I told him of my experiments, and how I still had at times a certain illusion that my body was absolutely complete. But (he said) the case is common with all men amputated; and he promised me that in case of my death he should at once prepare himself to take my place at night on the top of the coffin. My mind being thus at rest, I began studying more deeply the contents of that mighty box. {371}

III

THE two carrier-pigeons have come to me. I am glad to say they look very happy. Though there is still much to be published before we arrive at the part of the Man-Cover's adventures with which this last message is concerned, he informs me of such surprising news that I think it my duty to let the readers share it at once. The news is startling. Having received my letter, he threatens to blow the island into the air, should any vessel approach within three miles. He informs me of his absolute decision never to leave the place, and never to allow any one to come within the distance mentioned. Provided he receives my pledge never to reveal the situation of his new landed property, he promises to keep me informed of all his doings. For the sake of the tale, I have made myself an accomplice of his crimes and follies. I am ashamed of myself, but curiosity is stronger than shame. The carrier-pigeons have fled back to him with my word of honour. I was too anxious to know more about the Man-Cover, and my duty as a reporter has made me forget the moral ideas painfully inculcated unto me by a life of hard experience and severely-paid-for mistakes. Scratch the man, you will find the

beast. I must admit this has proved true for me also. It is the last time that I let my own personality come between the readers and the wickedly mad hero of history, and I apologise for this intrusion. I now give place to him, and will publish his notes as I receive them.

The contents of the coffin have not suffered from the wreck. Here they are all, the books and the skull, the roses white and red, the picture and the doll. From the seventh and eighth compartments sprang the same tunes. Truly, the sound reminded me of some hoarse singer, but the quantity of seawater absorbed during the floating journey from ship to land certainly accounts for it. I shall gather a few lemons and rub the wood carefully with their juices. {372}

Being a man of method and logic, I could not but begin with book-keeping. When they were dry the two books came very handy to me. I opened them at the first page, and started putting down with a blue pencil the most important among all the thoughts that came into my brain. In

"The book
which
contains all that I know
for
certain"

I began with these sentences:

"Your enemy, when his hatred and persecution lead you to a clearer perception of Life's secrets, becomes your benefactor."

"The men living in my company being unable to realise that my body is nothing but an illusion of their deficient sight, it is useless for me to try and oblige them to recognise it as a mere wood cover."

"Their error will appear even more plausible and explicable when one considers that a few days ago I was myself unaware of my real personality; and that I am still at times under the influence of insufficiently keen senses."

"The destiny of a Man-Cover being a case of exceptional scarcity, he cannot reasonably be bound by everyday morals and conventions. All that hampers him, all that comes in his way to prevent him from fulfilling his sacred duty, must be surmounted and overcome. What is crime in a man is often virtue in a cover."

Having thus established a sound and most solid base of {373} morality, which could be transmitted as a new gospel for the special use of the Men-Covers of future times, I opened the second book to put down in it some equally useful aphorisms. But as I took my pencil the white, immaculate page appeared covered with brown characters. I had scarcely time enough to read and they had vanished. But I remember what I saw.

"You must leave the study of the oyster-shells in order to perceive the invisible, to refine your senses and escape the delusions caused by them."

The duty of man is not to believe other men. They speak either truth or untruth; but if they speak truth, even then is it a falsehood."

"All men are not necessarily obliged to kill their opponents or those who doubt them, or who are not of any use to them; but some men are --- all Men-Covers are."

I was interrupted in the profound meditation that followed this discovery by the approach of a strong party of natives. My heir-apparent, if I may be allowed to use that expression in regard to a Man-Cover, was absent; and our two other companions had also made themselves scarce.

These black men seemed to be frenzied with pugnacity, a very unusual disposition. After rapidly taking advice of the skull (the two books failing on the matter), I lay down in my usual place, protecting the lofty thoughts from impure contact, resolved to be pierced through and through rather than to let these black devils brush the holy books. To be pierced through could not do me much harm; and the holes would soon be stopped up by the skilful hand of my worthy understudy.

Evidently my attitude of passive resistance surprised the {374} natives. They gathered around me and began singing a strange "m,lop,e." One of their chiefs passed his hands over my face, and I became at once unconscious. ...

When I awoke I was still covering the coffin, but the surroundings had changed. Over me was a huge canopy of magnificent trees in full bloom of youth. Nature had certainly not been helped in the forming of that beautiful corner of the world; nevertheless a Japanese gardener, master of his art, could not have done better. Two gaps at the foot of the coffin were apparently waiting for posts to be planted. Wild flowers of all colours, some of a shade quite unknown to me, perfumed the air. It was no more the sunny afternoon, but a morning splendid and enchanting. The dew covered the prairie, and it seemed as if the grass were weeping lukewarm tears. At intervals a gentle breeze came, softly caressing the head of each blade of grass, refreshing them with its breath. Then Father Sol moved also with sympathy, showed himself a while before he was due, drying the tears of the green blades.

It dried also my coffin, and from the musical compartments came the "roulades" of an invigorated voice. As I heard also the panting breath of the negroes, I looked for them, and saw that, quite unaware of the tune, they were sitting at a little distance, all talking at the same time, carolling and shouting. But they were not, I gather, plotting any serious mischief. They saluted me in a friendly manner when they saw me leave the box and walk towards them. I must have been a long time lying over it, a whole afternoon and night, maybe, during my unnatural sleep.

I bowed gracefully before them; but they seemed amazed {375} at my forwardness. As I was going to address them an awful feeling passed over me. My old fancy took possession of my brains again, and I imagined myself made of flesh and bones. I began to suffer as if my body had in reality become stiff and benumbed. Happily it was enough for me to turn and see the coffin, and my delusion fled. Moreover, I noticed that I had forgotten one of the most important things. The very colour of the coffin ought to have told the truth to me long ago. Of course I was now of a dark brown complexion, almost black, and this was the reason of their surprise.

A movement which I detected among them made me turn quickly towards my box. Too late, alas! The scoundrels had taken advantage of my few steps towards them, and were pillaging the coffin, keeper of lofty thoughts.

The piercing cry I uttered perplexed them. One had already the skull in his hands, but on hearing me he put it back in the compartment instantly; and they all began chanting a slow prayer, which I could not understand. I went back straight to the box, and, kneeling over it, sought consolation in the sweet tune of the two last compartments. When I turned round again the miserable, unintelligent creatures had gone, all but two, who advanced towards me. They were women of a lovely type.

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IV

I was a prisoner. An inextricable entanglement of tropical creepers encircled the little oasis. A small path had been managed, but it was severely guarded at the other end. What doom had been prepared for me? For what purpose had these two handsome creatures been left with me? I only reproduce here an infinitesimal part of the numberless thoughts which came to my mind in that moment.

However --- for this should prove a too long narrative --- I soon ceased ruminating upon the future, for the women began singing a sort of cheerless lay. "How, fah, fah, how, loh, hew, hew," it went on, and I could foresee no end to the romance. In the meantime the maidens advanced towards me, and while their thoughts gave way to the noise referred to already, their hands soon began gently scratching my head, as if to prey upon my hair. I have always been rather sensitive to feminine beauty, and when they leant gracefully over me and began patting my cheeks I thought how simply delightful it would be to desert my duties, abandon my coffin, and live as a man who is not a cover. I was soon to feel ashamed of this intention.

After they had indulged in that little recreation they changed the tune of their lay and gave the same words with another air, which called at once to my mind the choir of the {377} "Suppliants." As a matter of fact they were asking me for some favour. At the sight of real tears rolling down the faces of these two most lovable creatures, so handsome and graceful, so perfect in all their proportions, my pity was set in motion; and soon love was to follow, thought I. Though of a slightly dark complexion, they were none the less remarkably pretty, and very near the finest type of white womanhood. Alas! their beauty

was a trap, their sweet voices were meant to delude me; the sirens had been sent by those who could not but mean persecution against me.

I found this out as soon as I understood them. They wanted my flowers. With a supple and harmonious gesture, they suggested that I should let them have the mystical roses. As soon as I perceived their intentions I felt the most intense impulse to murder them. We talked for a long time without being able to gather much of each other's thoughts. At last I turned to the books in the coffin, and in the book containing

"Advice to
Mankind
for
a better use of their faculties"

I saw, traced by an invisible hand, the following advice:

"Be careful of womanly traps."

"Let the roses be planted; they are meant for that purpose."

"A cover cannot fall in love except with boards and planks. Beware of the fallacies of sense."

As any one may understand, my mind was a pandemonium, but still I could not refuse to submit to so clear an order, and I handed the roses to the maidens. I had not to repent the {378} concession. They clasped their hands and smiled upon me; then planted them instantly in the two big holes of which I have spoken already. The result was immediate. The plants began growing and growing, blossoming in many parts of their stalk, and their odour delighted my nostrils.

But this meant no peace for me. The two females, truly, shrank from me, but my senses were speaking in a rough way. They sat at the other end of the oasis; and looked on with wide-open eyes of delight as the two sweet and scented plants continued to grow. I could not detach my sight from the girls, and for the first time my ear did not perceive the music of the two compartments. It seemed to me as if there were two personalities in me, one simple and natural, as it becomes a wood cover, the other complex and full of passions, as if I were really the man whom I knew to be no more. I took the skull in my hands, and suddenly a light broke its way into my soul. How could I be deluded this time? I had arms and hands; I 'SAW' them. I saw the women, I saw the coffin. It was not the feeling of a plain piece of brown wood. I went almost mad over the discovery. What was the meaning of all this? I then opened the book again, but scarcely had I time to glance at the white page before a large band of negroes came again to me; and this time I could not keep them at a distance. They chained me and drove me away. I fell unconscious.

At my awakening I found that I was alone by the shore with the old sailor, my willing

successor. When he saw that I opened my eyes he spoke gently to me:

"Are you better now?"

"What has happened?" said I, instead of answering his question. {379} "Oh you have been very ill for many days with brain-fever. You must not speak too much.

"What? Where is the coffin?"

"The negroes have it; they have carried it away into the interior. But I suppose you are cured now?" he added in an anxious tone.

I shall not repeat the conversation that ensued. Enough to mention that I discovered the old sailor to be absolutely mad. And being unable to persuade him that I was still firmly convinced of being the cover of the lost coffin, I found it better to agree with him. And soon he fell into the trap. Hiding the longing after my box and its contents, the doll and the skull and the mighty books, I spoke to him as if completely unconcerned about the loss, and unrolled a scheme for civilising the natives. He told me of a little hut under the canopy, where my two wives were waiting for my arrival, as soon as I could get up and walk there.

He did not expect me to do so before a long while, but he was wrong. With a cautious look around me, I began creeping slowly towards him; and before he could call any one I had jumped at his throat. I had my idea; and being a logical man, I wanted to carry it out faithfully, without losing an instant. We struggled a long time; and, as I was getting exhausted, I succeeded at last in taking his knife, and sank it in his stomach.

It was not very pleasant for me to see his blood running black and hot on the sand; but I had to perform this execution, owing to his obstinacy. It was safer to destroy my understudy, as I had called him till then in my happy thoughts, and try afterwards to get another one to fill his place. His {380} hint about my wives suggested to me that I might soon have a child whom I could bring up in the idea that he was to take my place. I could also shape an infant better than an old seaman. So I left him to the whales and other fishes, and proceeded towards the oasis. The two wives he had spoken of were the same women who caused my last illness. But their sweet smile prevented me from using any abusive language, which, in fact, they could not understand.

Well aware that I was fated to conceal my thoughts for a very long while, I allowed them to advance and attend upon me. In that way began my new life as master of a harem. At first the negroes treated me with a certain reserve, even with hostility; but they soon changed, seeing me so tame and amiable. As the story goes,

The King of France and forty thousand men
They drew their swords and put them back again.

But I now perceive that my narrative will appear almost incoherent if I do not at this point

of the history pass over a few incidents and the daily toil of civilising, in order to state immediately the chief facts.

The negroes after a while submitted to me; my two wives are most attentive, and wait upon me with a laudable zeal. The strongly built sailor, who has recovered from his fear, is my most devoted lieutenant, and as his ideas are scarce he never asks for any explanations, and follows faithfully all my orders.

The man-whose-nose-sings-at-will I have put in irons. His mutism was beginning to upset me. The natives enjoy immensely their visit to the cage, where, as a canary should, he continually sings through his nasal appendage. {381}

The circumference of the island is somewhat over fifteen miles, and the first discovery I made was that of a broken-down sailing-boat, which the niggers had never dared approach since the wreck that brought it there. In the cabins I found gunpowder in large quantities, rum, matches, and tobacco; I had all this carried to my oasis, together with a cannon; and when the negroes had heard the voice of this powerful engine my authority was established on the most solid basis.

This event helped me to recover the coffin, and I am glad to say that nothing had been done to it to spoil it. It had two hundred natives hanged, and as many burned alive, for form's sake, and in order to show their fellow black men that my justice was impartial; but apart from this unimportant little fact nothing followed the recovery of the mighty box.

I had undertaken the difficult task of civilising the negroes; and as it would be quite impossible for me to lose for an instant the sight and thought of my personal mission, I was not a little perplexed at the duality it presented at first. But I soon found out the truth. Cut in the most precious wood of the island, a cover was made of my shape, and prepared to take my place every time my various duties should call me away. Acting upon the advice of my wives, I had the coffin hidden from sight; and only once a month, when the moon breaks up with her thinnest crescent, are the natives admitted to the contemplation of its contents.

Before I take again to the main road of my history, which I shall neither leave again or follow further than necessary, I must give a word of praise to my wives. Of course the poor creatures think I am a mere man, but apart from this {382} little error they treat me gently and worship me so much that they seem very much concerned every time I venture myself out of their sight. The sailor, my lieutenant, calls them "Nurse," but then he is such a simple fellow!

Remembering the Laws of Manu, and how it is there said that there are seven kinds of wife, "i.e.", a wife like a thief, like an enemy, like a master, like a friend, like a sister, like a mother, like a slave, and that the last four are good and the last of all the best, I cannot quite agree with the ancient. My wives are of the best, and I am afraid they are like a master to me, though their authority is always tempered with sisterly manners.

And what fine cooks they both are! They will help me to civilise our negroes.

This task seems to me the most important. All the civilised world may disappear; and we must have cultured beings to put in its place. Have you never thought of the dreadful doom perhaps reserved to our race; of the very slight disturbance that might reduce to nothing all our proud civilisation, leaving only the puniest and less fitted amongst human beings? All to be begun anew! As perhaps it has begun again more than once in one or another planet --- even in our own little one --- along the past centuries. Nothing, nothing will be left, perhaps; not a book, even the Bible; not a statue, even "Demeter" or "La V,nus"; not a piece of art of any kind, save, mayhap, the skull of a monkey floating upon a new and fathomless Ocean. Worse even! --- things may be preserved that would lead to serious blunders for our successors. Think of their extremity if the students of our times should find as the only documents a complete edition of the works of Miss Corelli or some of the numerous Utopias that are poured on us at the {383} present time. Why, they would not then be surprised at our total disappearance.

I am afraid I am digressing again. But I must warn you against your intrusion upon me. I just have your message, and if you should at any time attempt to interfere with my mission, or try to have some one sent to my rescue, I would without the slightest hesitation blow our island in the air. And now let us back to my adventures.

I am sorry to say that no subsequent MSS. came to me from the Man-Cover.

GEORGE RAFFALOVICH.

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About this capture

STEWED PRUNES AND PRISM

THE TENNYSON CENTENARY

THE judicious may possibly wonder why one should dig so deep into the tumulus of

oblivion to rescue (though but for execration) the bones of so very dead a dog as Alfred Tennyson.

But the truth is not so near the surface. He can hardly be called dead who never lived; and a trodden worm writhes longer than a felled ox. So therefore Tennyson succumbed to contempt, not to hatred; men twitched their robes away from the contamination of the unclean thing --- there was no fight, no bloodshed.

Now therefore the smirking approval of the neuters of England continues unashamed, until the younger generation (some of them) may be inclined to class Tennyson with the poets, rather than with the Longfellows and Cloughs.

They can hardly imagine any creature, however vile, so crapulous as to prostitute the noble legend of England herself to dust-licking before that amiable Teutonic prig, the late Prince Consort. Yet this busy buttock- groom gives the best part of his flunky's life to the achievement. Even his own friendships --- his friendships *

* WEH NOTE --- this word is set upside-down in the original text.

--- are made but the pretext for a new servility. {393}

And what an object for servility! The fashionable dilettante doubt, the fashionable dilettante faith, are neatly balanced in the scales of mid- Victorian pragmatism, whose coarse-fibred "affettuosi" bargain with God as with a huckster.

The British conception of the Noblest Man being that of a cheating tradesman, their God is fashioned in that image, and the ambition of them all is to cheat Him. So they avoid the sceptic's sneers by an affection of doubt, the fanatic's thunders by an affectation of faith: between which two stools they fall to the ground.

In the end they are more sceptic than the sceptic. Hear how they try to be pious!

"Leave thou thy sister, when she prays,
Her early Heaven, her happy views,"

implies that the whole question of religion is so trivial that it is really not worth while disturbing any one about it.

So too the play at scepticism results in an insane excess of maudlin piety.

As we look back on that whole dreadful period, we sicken at its loathsome cant, its "laissez-faire," its sweating, its commercialism, its respectability, its humanitarianism, its inhumanity.

Of this age we have two perfect relics.

If art be defined as the true reflection of the inmost soul of the age, then the works of Alfred Tennyson and the Albert Memorial are among our chiefest treasures.

How harmonious, too, they are! There is nothing in Tennyson which the memorial does not figure in one or other of its gaudy features; no flatulence of the Memorial whose {394} perfect parallel one cannot find in the shoddy sentimentalism of Tennyson.

Even where the vision is true and beautiful it is quite out of place. The young gentleman waits in the park for his young lady; and sees, quite clearly and nicely:

"And like a ghost she glimmers on to me."

Apart from the villainous cacophony and bad taste of the wording, the vision is true enough; I was once young myself, in a park --- and the rest of it; and that is exactly the vision. But what a point of view! The young gentleman must certainly have been a curate.

At such moments the heart should race, the veins swell, the breath quicken, the eyes strain, the foot --- not a word of the struggle not to show impatience, the tenseness of the whole being of a man!

No! this is indeed a glimmering ghost, a bloodless, vacant phantom.

Note, too, the degradation of the symbols.

To compare a girl to a "ghost"; to disenchant the glow and glamour of her to a "glimmer."

To compare a volcano in eruption to the puffing of a steam-engine; the sun in heaven at high noon to a farthing dip.

The vision is accurate enough; but the point of view is throughout that of a flunkey, of a tradesman, of a gelded toady, of a stewed prune!

So too the very perfection of form which marks Tennyson is a shocking fault, a guide to the governess' mind of the creature. He is so determined to keep all the rules that he {395} utterly breaks the first (and last) rule: "Rules are the devil." He writes like a schoolboy for whom a false quantity means a basting. He counts his syllables on his fingers; he never writes by ear, as one whose ears are open to the heavenly melody of the Muses.

So we have all the artifice --- and perhaps the worst artifice ever invented --- but no art, no humanity.

As a mountaineer (I have seen very many of the greatest mountains of the earth) I must admit that

". . . phantom fair
Was Monte Rosa, hanging there,
A thousand shadowy-pencilled valleys
And dewy dells in a golden air"

is a very decent word-picture of the great mountain. But a Man would have felt his muscles tighten; and the lust to match his force against the stern splendour of those glittering ridges would have sent him hot-foot after rope and axe.

A great artist would rarely see so tremendous a vision as that of a mountain without emotion of terror and wonder and rejoicing. Tennyson sees it as a mere sight --- he ticks it off in his Baedeker. He sees the dolly side of everything. Everything he touches becomes petty, false, weak, a mirage. He degrades the courteous Gawain to a vulgar lecher --- but his lechery is as mild as an old maid's Patience; he ruins women as a child plucks a daisy. Lancelot commits adultery with kind gloves on; and Enoch Arden moralises like a Sunday-School Teacher at a village treat.

In the mouth of this soft-spoken counter-jumper the wildest words take on the smoothest sense. By sheer dint of cadence. {396}

"Dragons of the prime
That tare each other in their slime"

sounds less terrible than a dog-fight.

"Nature, red in tooth and claw
With ravine, shriek'd ---

is but a termagant.

"Ring out, wild bells" suggests no tocsin (as it might, for they symbolise the stupendous world-tragedy of the Atonement) but at most the pastoral summons to a simple worship, at least the dinner-gong --- a dinner whose Turkey cooed, not gobbled; a Plum Pudding innocent of brandy.

Yet these lines are the most forcible one can remember; and if these things are done in the green tree --- ?

Lady Clara Vere de Vere feels (or is supposed to feel) a ladylike repugnance to the sight of a suicide's scarred throat! She never is conceived of as rising either in joy or horror to the height of tragedy.

Her atonement? To preside at the Dorcas Society!

This ridiculous monster!

Let us cover up these bones neatly and tidily and bury them yet deeper in their tumulus of oblivion.

Bones? Jelly!

A. QUILLER, JR.

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TERMS ON APPLICATION

The Editor of the "Equinox" is glad to testify to his opinion that the excellence of Miss Nichols' work effected a saving on press corrections almost or quite equal to the cost of her work.

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This wonderful collection of Hymns to the Blessed Virgin Mary is the work (so it is said) of a Leading London Actress. Father Kent writes in "The Tablet": "Among the many books which benevolent publishers are preparing as appropriate Christmas presents we notice many new editions of favourite poetic classics. But few, we fancy, can be more appropriate for the purpose than a little volume of original verses, entitled 'Amphora,' which Messrs. Burns and Oates are on the point of publishing. The following stanzas from a poem on the

Nativity will surely be a better recommendation of the book than any words of critical appreciation.

"The Virgin lies at Bethlehem.
(Bring gold and frankincense and myrrh!)
The root of David shoots a stem.
(O Holy Spirit, shadow her!)"

She lies alone amid the kine.
(Bring gold and frankincense and Myrrh!)
The straw is fragrant as with wine.
(O Holy Spirit shadow her!)"

Lieut.-Col. Gormley writes: "The hymns ordinarily used in churches for devotional purposes are 'no doubt excellent in their way, but it can scarcely be said, in the case of many of them, that they are of much literary merit, and some of them indeed are little above the familiar nursery rhymes of our childhood; it is therefore somewhat of a relief and a pleasure to read the volume of hymns to the Virgin Mary which has just been published by Messrs. Burns and Oats. These hymns to the Virgin Mary are in the best style, they are devotional in the highest degree, and to Roman Catholics, for whom devotion to the Virgin Mary forms so important part of their religious belief, these poems should indeed be welcome; personally I have found them just what I desired, and I have no doubt other Catholics will be equally pleased with them."

"Vanity Fair" says: "To the ordinary mind passion has no relation to penitence, and carnal desire is the very antithesis of spiritual fervour. But close observers of human nature are accustomed to discover an intimate connection between the forces of the body and the soul; and the student of psychology is continually being reminded of the kinship between saint and sinner. Now and then we find the extremes of self and selflessness in the same soul. Dante tells us how the lover kissed the trembling mouth, and with the same thrill describes his own passionate abandonment before the mystic Rose. In our own day, the greatest of French lyric poets, Verlaine, has given us volumes of the most passionate love songs, and side by side with them a book of religious poetry more sublimely credulous and ecstatic than anything that has come down to us from the Ages of Faith. We are all, as Sainte-Beuve said, 'children of a sensual literature,' and perhaps for that reason we should expect from our singers fervent religious hymns.

"There is one of London's favourites almost unrivalled to express by her art the delights of the body with a pagan simplicity and directness. Now she sends us a book, 'Amphora,' a volume of religious verse: it contains song after song in praise of Mary," etc. etc. etc.

The "Scotsman" says: "Outside the Latin Church conflicting views are held about the worship of the Virgin, but there can be no doubt that this motive of religion has given birth to many beautiful pieces of literature, and the poets have never tired of singing

variations on the theme of 'Hail, Mary.' This little book is best described here as a collection of such variations. They are written with an engaging simplicity and fervour of feeling, and with a graceful, refined literary art that cannot but interest and attract many readers beyond the circles of such as must feel it religiously impossible not to admire them."

The "Daily Telegraph" says: "In this slight volume we have the utterances of a devout anonymous Roman Catholic singer, in a number of songs or hymns addressed to the Virgin Mary. The author, who has evidently a decided gift for sacred verse and has mastered varied metres suitable to her high themes, divides her poems into four series of thirteen each --- thus providing a song for each week of the year. The songs are all of praise or prayer addressed to the Virgin, and, through many have a touch of mysticism, most have a simplicity of expression and earnestness of devotion that will commend them to the author's co-religionists."

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THIS book contains in concise tabulated form a comparative view of all the symbols of the great religions of the world; the perfect attributions of the Taro, so long kept secret by the Rosicrucians, are now for the first time published; also the complete secret magical correspondences of the G.'. D.'. and R. R. et A. C. It forms, in short, a complete magical and philosophical dictionary; a key to all religions and to all practical occult working. For the first time Western and Qabalistic symbols have been harmonized with those of Hinduism, Buddhism, Mohammedanism, Taoism, &c. By a glance at Tables, anybody conversant with any one system can understand perfectly all others.

The Occult Review says:

"Despite its cumbrous sub-title and high price per page, this work has only to come under the notice of the right people to be sure of a ready sale. In its author's words, it represents 'an attempt to systematise alike the data of mysticism and the results of comparative religion,' and so far as any book can succeed in such an attempt, this book does succeed; that is to say, it condenses in some sixty pages as much information as many an intelligent reader at the Museum has been able to collect in years. The book

proper consists of a Table of 'Correspondences,' and is, in fact, an attempt to reduce to a common denominator the symbolism of as many religious and magical systems as the author is acquainted with. The denominator chosen is necessarily a large one, as the author's object is to reconcile systems which divide all things into 3, 7, 10, 12, as the case may be. Since our expression 'common denominator' is used in a figurative and not in a strictly mathematical sense, the task is less complex than appears at first sight, and the 32 Paths of the Sepher Yetzirah, or Book of Formation of the Qabalah, provide a convenient scale. These 32 Paths are attributed by the Qabalists to the 10 Sephiroth, or Emanations of Deity, and to the 22 letters of the Hebrew alphabet, which are again subdivided into 3 mother letters, 7 double letters, and 12 simple letters. On this basis, that of the Qabalistic 'Tree of Life,' as a certain arrangement of the Sephiroth and 22 remaining Paths connecting them is termed, the author has constructed no less than 183 tables.

"The Qabalistic information is very full, and there are tables of Egyptian and Hindu deities, as well as of colours, perfumes, plants, stones, and animals. The information concerning the tarot and geomancy exceeds that to be found in some treatises devoted exclusively to those subjects. The author appears to be acquainted with Chinese, Arabic, and other classic texts. Here your reviewer is unable to follow him, but his Hebrew does credit alike to him and to his printer. Among several hundred words, mostly proper names, we found and marked a few misprints, but subsequently discovered each one of them in a printed table of errata, which we had overlooked. When one remembers the misprints in 'Agrippa' and the fact that the ordinary Hebrew compositor and reader is no more fitted for this task than a boy cognisant of no more than the shapes of the Hebrew letters, one wonders how many proofs there were and what the printer's bill was. A knowledge of the Hebrew alphabet and the Qabalistic Tree of Life is all that is needed to lay open to the reader the enormous mass of information contained in this book. The 'Alphabet of Mysticism,' as the author says --- several alphabets we should prefer to say --- is here. Much that has been jealously and foolishly kept secret in the past is here, but though our author has secured for his work the "imprimatur" of some body with the mysterious title of the A ∴ A ∴, and though he remains himself anonymous, he appears to be no mystery-monger. Obviously he is widely read, but he makes no pretence that he has secrets to reveal. On the contrary, he says, 'an indicible arcanum is an arcanum which "cannot" be revealed.' The writer of that sentence has learned at least one fact not to be learned from books.

"G.C.J."

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"The Bomb"

By FRANK HARRIS
(Jonn Long. 6/=.)

This sensational novel, by the Well-known Editor of "Vanity Fair, has evoked a chorus of praise from the reviewers, and has been one of the talked-of books of the season. We append a few criticisms: ---

MR. ALEISTER CROWLEY:

"This book is, in truth, a masterpiece; so intense is the impression that one almost asks, 'Is this a novel or a confession? Did not Frank Harris perhaps throw the bomb?' At least he has thrown one now ... This is the best novel I have ever read."

The Times:

"'The Bomb' is highly charged with an explosive bent of Socialistic and Anarchistic matter, wrapped in a gruesome coating of 'exciting' fiction ... Mr. Harris has a real power of realistic narrative. He is at his best in mid-stream. The tense directness of his style, never deviating into verbiage, undoubtedly keeps the reader at grips with the story and the characters."

Morning Post:

"Mr. Frank Harris's first long novel is an extremely interesting and able piece of work. Mr. Harris has certainly one supreme literary gift, that of vision. He sees clearly and definitely everything he describes, and consequently ... is absolutely convincing. Never for a moment do we feel as we read the book that the story is not one of absolute fact, and so convincing in its simplicity and matter-of-factness is Mr. Harris's style that we often accept his psychology before we realize ... on how few grounds it is based. Some of the aspects of modern democracy are treated with astonishing insight and ability, and 'The Bomb' is distinctly not a book to be overlooked."

JACOB TONSON in the New Age:

"The illusion of reality is more than staggering; it is haunting ... Many passages are on the very highest level of realistic art ... Lingg's suicide and death are Titanic ... In pure realism nothing better has been done, and I do not forget Tolstoy's 'The Death of Ivan Illytch!' It is a book very courageous, impulsively generous, and of a shining distinction ..."

Saturday Review:

"He (Mr. Harris) is a born writer of fiction. ... Those two books of his, 'Elder Conklin' and 'Montes, the Matador,' contained the best short stories that have been written. ... Mr. Harris touches a high level of tragic intensity. And the scene of the actual throwing, and then the description of Schnaubelt's flight to New York in a state of mental and physical collapse, are marvels of tense narration. Altogether, the book is a thoroughly fine piece of work, worthy of the creator of Conklin. We hope it is the precursor of many other books from Mr. Harris."

The Nation:

"Mr. Harris has a born writer's eloquence, he has knowledge of his subject, and he often expresses himself with a distinction of phrasing and a precision of thought which give real value to his work."

Daily Telegraph:

"A good book ... this story reads like a page of real life written down by a man who actually did take part in the scenes described so vividly. ... We follow their fortunes breathlessly. ... Descriptions as vivid as any Mr. Upton Sinclair ever painted, and they are never tedious nor overdone. ... We must not leave the tale without mentioning the wonderful love story of Rudolph and Elsie, a fine piece of psychology, as true as it is moving, and of a quality rarely to be found in fiction."

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This is full page and sans border. It is signed "John 1911" in the upper left corner. Crowley is shown in 3/4 left profile face with upper shoulders and top chest to about two inches below knot of tie. He wears a suit with soft collar shirt and tie, too slightly modeled to identify detail. His head faces toward the left and is slightly canted upward, His eyes and mouth are closed.}

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{Illustration facing title page (Frontispiece) described: This is a photograph, full frontal

head and part shoulders to upper chest of Crowley. He is bald, stares firmly forward and his mouth is a closed straight line. He wears a loose bow-tie of speckled design on a white shirt with stiff collar. A vest is barely discernible in the photo. Over this he wears what appears to be a heavy tweed coat, sloping high over his shoulders to the level of the base his ears in back. This is open in the front and may in fact be simply draped. The eleven-fold cross of Baphomet is inked in lower left of the photo and "Crowley" is signed from there across the bottom, slightly asymmetrically toward the left. Below the photo's right corner is "Frontispiece" in small italics.}

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Volume III Number I

"The Blue Equinox"

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Volume III Number II

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Volume III Number III

The Equinox of the Gods

The Equinox of the Gods

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Volume III Number IV

Eight Lectures on Yoga

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Commentaries on the Holy Books and Other Papers

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About this capture
In Print Editions of
The Equinox Volume IV
Volume IV Number I
Commentaries on the Holy Books and Other Papers
From the Publisher

This new issue of the Equinox is a companion volume to The Holy Books of Thelema (also published by Samuel Weiser), and a coherent text book in it s own right. It covers the essentials of the A ∴ A ∴ system of initiation, from the preliminary stage of Student to the attainment of the Knowledge and Conversion of the Holy Guardian Angel. The centerpiece of the book is the Master Therion's penetrating commentary to the inspired writing THE BOOK OF THE HEART GIRT WITH A SERPENT.

Commentaries on the Holy Books:

Commentaries on the Holy Books: And Other Papers [Hard Cover]
Commentaries on the Holy Books and Other Papers [Soft Cover]

Volume IV Number II
The Vision and The Voice : With Commentary and Other Papers
From the Publisher

This issue of THE EQUINOX features Liber 418, THE VISION AND THE VOICE, and is the record of Crowley's visionary exploration of the 30 Aethyrs of the Enochian system of magick developed by the Elizabethan magicians Dr. John Dee and Edward Kelley. Most were received in the Sahara Desert in 1909, with the assistance of Victor B. Neuburg. This text is the source of many of the spiritual doctrines of Thelema, including much of its theogony, particularly concerning the All-Father Chaos and the goddess Babalon. Other works and papers give details of Crowley's advanced initiations. Liber 415, Opus Lutetianum (The Paris Working), is the record of a magical working. It includes the Esoteric Records of the Paris Working as well as the Holy Hymns to the Great Gods of Heaven. The surviving portion of Liber 73, the Urn (Diary, of Magus), and The Book of the Great Auk, are included, as well as The Fox of the Balkans.

The Vision and the Voice with Commentary and Other Papers:
The Vision and the Voice with Commentary and Other Papers: The Collected Diaries of Aleister Crowley 1909-1914 E.V. [Hard Cover]

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22 Feb 2002 - 17 Mar 2005

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About this capture
Hieronymous
BOSCH

Welcome to the Hieronymous Bosch Webmaze. (If you are downloading this, you ought to know that the animation below might take some time. But it'll be worth it.) Notice the picture of Hieronymous Bosch above- it's a link. Click on it if you want to find out more about the incredibly talented artist himself. If you wish to explore other aspects of his work, page down a bit.

This right section of the painting is the Garden of Eden. Bosch had many paintings of Jesus and the Bible, as was the custom of his time. Click here to view Bosch's heavenly creations.

The left section is a painting of hell. Bosch had a dark side, too. A very dark side. Click here if you want to see some messed up stuff.

The work above you is called a Triptych. The animation shows how it folds out, but if you want to learn more about this unique style of painting, I have gathered a few from Bosch's repertoire to help explain. Click Here.

<----Click on this picture of Michelangelo to see a startling comparison of the two artists.

References for this page

Click Here to return to the Student Digital Art Page

<http://www.ea.pvt.k12.pa.us/htm/units/upper/arts/a/kids/digital/Brunelleschi/practice.htm>

11 captures

26 Jun 2003 - 26 Sep 2004

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About this capture
FILIPPO BRUNELLESCHI

The new architecture of the Early Renaissance was greatly influenced by Filippo Brunelleschi. He is thought to be the first architect to take precise measurements of the ancient buildings in Rome. Through this practice, he discovered linear perspective. Between 1417-1419 Brunelleschi found himself challenging Ghiberti for the design of the duomo of the Cathedral in Florence. Although his ideas were quite radical he won the job and his career took off. While polishing his designs for the duomo he was given

the opportunity to build the San Lorenzo Church by the Medici family. He used his own designs using square units, which made up a choir, crossing, transept, nave, and chapels. His designs consisted of precision and order.

-Above and below are pictures of Brunelleschi's duomo on the Cathedral of Florence.

-Filippo Brunelleschi was born in 1377. He first tried his artistic talents in sculpting as did his architectural counterpart Donatello. Donatello and Brunelleschi apparently ventured to Rome in 1402 when they both lost an opportunity to make the Baptistery doors.

-During Brunelleschi's time in Rome he is said to have scrupulously studied the ancient monuments of Rome. Much of the exactness of his designs was derived from these studies as can be seen in the duomo of the Florence Cathedral above.

-To the right is the Pazzi Chapel in Florence designed by Brunelleschi.

-BIBLIOGRAPHY

-Comparison between Michelangelo and Brunelleschi.

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<http://www.ea.pvt.k12.pa.us/htm/units/upper/arts/a/kids/digital/LizPalmer/braquepage.htm>

10 captures

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About this capture

Georges Braque was born on May 13, 1882 in Argenteuil, France, a small community located on the Seine River. Braque was influenced by art through his father and grandfather, who owned a house-painting firm and were amateur painters. However, Braque's artistic interest started when his family moved to Le Havre. Le Havre was an early center for Impressionism, home to artists such as Claude Monet and Eugene Boudin. The painting at the right, Le Viaduct de L'Estaque, shows the influence of Impressionism upon Braque.

In the spring of 1907 Braque exhibited six paintings in the Paris Salon des Independants. In this successful exhibition, in which all of his paintings were sold, he

met his future art dealer Daniel-Henry Kahnweiler. Through his art dealer's connection Braque met Pablo Picasso, his future co-collaborator in the style of Cubism. Braque considered his relationship with Picasso so strong as if they were roped alpinists. The painting to the right, "Houses at L'Estaque", was painted in 1908 and is considered one of Braque's first analytical Cubist paintings, including characteristics such as slab volumes, sober coloring and warped perspective. Click on the painting to read more about its qualities.

Braque shows Renaissance art qualities in this painting "Large Nude", which was painted in Paris in the spring of 1908. The use of primarily tan and green in the color scheme is similar to artist Paul Cezanne's landscapes. Cezanne was an early influence of Georges Braque. This painting also shows the influence of Picasso over the works of Braque. In 1907 Picasso painted "Les Femmes d'Alger" which portrayed five nude women who were fractured into angular shapes. "Large Nude" is also similar to Michelangelo's "Libyan Sibyl", click on the painting to learn more.

In 1915 Braque was discharged from the French army because of a head injury. In 1917 he started painting again while living in semiseclusion. In his next phase of painting, Braque combined his experience with Cubism and the decorative aspects of painting. In the 1930's Georges Braque was internationally recognized as a still-life painter. The painting to the right, "The Studio", was painted in 1939. The model for this artwork was Braque's studio in Varengeville, on the Norman Coast of France. Braque used the Flemish technique of natural daylight to illuminate the objects in his work place. The use of many vibrant colors is similar to Florentine artwork. Braque also created a pattern of both colors and shapes that is repeated inside the studio and outside in the sky. This painting, along with later works, are considered to be Braque's meditation on his works and surroundings.

"Candlestick and Playing Cards on a Table" was painted by Braque in the winter of 1909-1910 during the most abstract phase of Cubism named High Analytic Cubism, which lasted from 1910-1912. High Analytic Cubism allowed artists to break down forms and use colors such as grays, browns and blacks to overlap planes. This style of Cubism is similar to Flemish artwork because of its rigid forms, subdued colors and sense of organized clutter. In the lower center of the painting, a thick piece of wood juts out, forming a large angle. In the back of the painting Braque painted the base of the brass candlestick. Right of the candlestick, Braque hid two playing cards, the ace of hearts and the six of diamonds. Braque used an oval canvase to avoid leaving the corners empty because High Analytic Cubism focuses on the center of the painting.

References created by Elizabeth Palmer, 2001

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About this capture

El Greco, originally named Domenikos Theotokopoulos, was a prominent mannerist painter born in Crete. Few details are known of his early life, but it is assumed he studied painting in his native Crete before moving to Venice to further advance his studies around 1566. In Venice, El Greco trained under one of the great masters of the day, Titian. El Greco's later works reflect the Italian inspiration he received during his stay in Venice as well as when he ventured to Rome a few years later in 1570. During his stay, El Greco met several Spaniards whom were affiliated with the church and enticed the young painter to venture to Spain, first to Madrid and then Toledo in the spring of 1577. There in Spain El Greco made his home and created some of his greatest works, many of which still remain in his final homeland.

El Greco's Early Works in Venice and Rome (1569-1572)

El Greco's Beginnings in Spain (1577-1584)

Spanish Master (1586-1599)

Bibliography

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<https://religiousmovements.lib.virginia.edu//nrms/kabb.html>

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About this capture

Qabalah/Kabbalah

I. Profile Report

Full name of the group: Qabalah (modern "cultic" spelling, also known as Hermetic Qabalah), Kabbalah (traditional Jewish spelling), Cabala (Christian spelling). All of these spellings are merely transliterations of the word in Hebrew. Therefore, one spelling is not necessarily right over another, but each group tends to spell it differently.

Founder: Isaac the Blind (It is not known for sure that he was the original founder, but he is considered the Father of Kabbalah. Aspects of Kabbalah can be traced back to the first century A.D.)

Date of Birth and Death: c. 1160-c. 1236

Birth Place: Provence

Year of founding: Kabbalah can be traced as far back as the first century A.D. It was formed as a scholarly group sometime during Isaac the Blind's lifetime (c. 1160-1236), but the exact year is unknown.

Why and how it was founded: The first Kabbalistic ideas emerged in ancient times as an attempt by the Merkabah mystics to reach what they called the "higher throne" of G-d. Isaac the Blind was the first to name Jewish mysticism Kabbalah, and he formed a scholarly group based on the tradition.

Cult or Sect: Negative sentiments are typically implied when the concepts "cult" and "sect" are employed in popular discourse. Since the Religious Movements Homepage seeks to promote religious tolerance and appreciation of the positive benefits of pluralism and religious diversity in human cultures, we encourage the use of alternative concepts that do not carry implicit negative stereotypes. For a more detailed discussion of both scholarly and popular usage of the concepts "cult" and "sect," please visit our Conceptualizing "Cult" and "Sect" page, where you will find additional links to related issues.

Sacred or Revered Texts:

Torah

Sepher Yetzirah , or the Book of Formation (c. first century A.D.)

Bahir (12th Century)

Sepher ha Zohar, or the Book of Splendour by Moses de Leon of Spain (late 13th century)

Key of Solomon (Middle Ages) This text is considered part of the magical aspect of Qabalah which is not accepted by mainstream Kabbalists.

Beliefs:

Kabbalah:

Kabbalah means "to receive" or "to accept." It is believed that when Moses brought the Ten Commandments from Mount Sinai he also brought with him oral law, or Kabbalah. People who know this secret oral tradition claim to know the true meaning of the Torah which has hidden messages. Therefore, the main principles of Kabbalah are a belief in the divinity of the Torah and that by studying the Torah you can understand the creation of the world. Kabbalists also believe that a prophet was someone "chosen by G-d as a mouth-piece." (Low, Colin. Hermetic Kabbalah. "Frequently Asked Questions." <http://www.digital-brilliance.com/kab/>) They saw G-d as a being not as an abstraction. Qabalah:

"It is probably accurate to say that from the Renaissance on, virtually all occult philosophers and magicians of note had a working knowledge of some aspect of Kabbalah . . ." (Low, Colin. Hermetic Kabbalah. "Frequently Asked Questions.") Groups that currently practice Qabalah are the Hermetics, the Gnostics, the Neoplatists, the Pythagoreanists, the Rosicrucianists, Tantra, the English Order of the Golden Dawn, and the French magician Eliphas Levi. Some Qabalists practice ritual magic -- "names of power, the magic circle, ritual implements, consecration, evocation of spirits, etc." (Low, Colin. Hermetic Kabbalah. "Frequently Asked Questions." <http://www.digital-brilliance.com/kab/>) Cabala:

Some Christians see Cabala as a way to reveal hidden meaning in scriptures and others see it as a mechanism to be used to convert Jews to Christianity. The main Christian Cabalist leader was Giovanni Pico, Count of Mirandola. He claimed, "No science can better convince us of the divinity of Jesus Christ than magic and the Kabbalah." (Walden, Michael. Qabalistic Tarot: Table of Contents. "Introduction to Qabalah." <http://www.tcd.net/~mwalden/qbl/contents.html>)

Size: Not known

Remarks: As I said in the beliefs section, the Kabbalists of all kinds believe in hidden meanings in the Torah. Kabbalists believe that every letter of the Hebrew Aleph Beth (alphabet) has a hidden meaning. Qabalists expand that idea and give each letter a tarot key and an affiliation with a constellation. The Cabalists say that they know Jesus is the son of G-d because the Hebrew name for G-d is spelled Yod Heh Vav Heh. By adding a fifth letter, Shin, the name of Jesus in Hebrew is formed (Yod Heh Shin Vav Heh). To the Cabalists, Yod is fire, Heh is Water, Vav is air, the final Heh is Earth, and

the Shin is spirit. (Walden, Michael. Qabalistic Tarot: Table of Contents. "Introduction to Qabalah." <http://www.tcd.net/~mwalden/qbl/contents.html>)

II. Links Qabalah/Kabbalah Web Sites

Colin's Hermetic Kabbalah Page

In Colin Low's words, "This site is dedicated to publishing modern material on Kabbalah and related topics." This page includes articles, information, and links. Colin Low has also included a helpful Frequently Asked Questions (FAQ) page with background information on Kabbalah. (unofficial home page)

<http://www.digital-brilliance.com/kab/>

Virtual Tree of Life

This page is a "reference tool for the Qabalah as used in Western Occultism." This page provides useful techniques for learning about Qabalah. It also includes a bibliography and other links. (unofficial home page)

<http://sephiroth.org/vtol/>

The Hermits Page

"This site is dedicated to the introduction of Qabalah, as a component of what is commonly called, the 'Ancient Mysteries.'" It includes links to Project Mind, Gateway to Qabalah, and the Alchemy Home Page. (unofficial home page)

<http://www.webcom.com/hermit/welcome.html>

The Gateway to Qabalah

[Size = 3K] This is Doug Evans' page of information on Jewish mysticism and Qabalah. It includes resources such as books, essays, and other Web sites. This page has a unique chart on the Qabalistic relationships of the Aleph Beth. (unofficial home page)

<http://www.webcom.com/~hermit/qabalah/html>

Qabalah

Christopher Ward says about his site, "This page is a collection of graphics, articles, and pointers which deal with that part of the Western Mystery Tradition known as Qabalah." It includes links, books, and information on Qabalah. (unofficial home page)

<http://www.think.com/users/cward/WWW/qabalah.html>

Qabalistic Tarot

Michael Walden's page on basic Qabalah, patterns of the Sephiroth, the tree of life, and practical work with the tarot. This is an in-depth information source the origins, teachings, and practice of Qabalah. The page also includes recommended readings. (unofficial home page)

<http://www.tcd.net/~mwalden/qbl/contents.html>

The New Age Web Works -- Qabalah

Del Enterprise's Inc.'s page on Qabalah. It includes links, information on Qabalah, and information on the New Age Web Works. (author-unknown)

<http://www.newageinfo.com/res/qabalah.htm>

The New Living Qabalah

Exerpts and information from Will Parfitt's book The New Living Qabalah. The book is based on, "Bringing the Qabalah alive [and] making it accessible and relevent to the modern world." (author-unknown)

<http://dspace.dial.pipex.com/town.square/ae608/qabbbooks.html>

Isis Unveiled

This site encompasses all occult knowledge. You will not only find information and links to Qabalah, but also to Paganism, Tarot, and other Esoterica. (author-unknown)

<http://malkuth.sephirah.org/occult.html>

Anders Magick Page

Anders Sandberg's page on magick and mysticism. This page includes information on Qabalah and other Hermetic groups. This page also includes articles and links.

(author-unknown)

<http://www.nada.kth.se/~nv91-asa/magick.html>

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V. Commentary

Abstract

This brief commentary will focus on the general beliefs of Kabbalah/Qabalah. It will also include a bit of history on the origins of most Kabbalistic beliefs. At the end of the commentary, you will find a few quotes by David Wolfe-Blank. These "Hassidic Sparks" are meant to summarize many of the fundamental Kabbalistic beliefs.

Outline

Introductory explanation of Kabbalah versus Qabalah

Origins

Kabbalah

Qabalah

"Hassidic Sparks" by David Wolf-Blank

Body

Note: for more detail on internal documentation see sections III and IV.

"No one with the slightest interest in Kabbalah can fail to notice that there are many alternative spellings of the word, the two most common being Kabbalah and Qabalah . . . The reason for this is that some letters in the Hebrew alphabet have more than one representation in the English alphabet, and the same Hebrew letter can be written either as K or Q (or sometimes even C) . . . There has been a tendency for non- Jewish books on Kabbalah published this century to use the spelling 'Qabalah.' Jewish publications are relatively uniform in preferring the spelling 'Kabbalah'" (Low, Colin. *Colin's Hermetic Kabbalah Page*: <http://www.digital-brilliance.com/kab/>).

Kabbalah began in the first century A.D. when Isaac the Blind formed a scholarly group based on mystical traditions. Like the Jewish religion as a whole, Kabbalah has thrived throughout the ages. Even today, Kabbalah interests people of all ages, but especially the younger generation. "The study of mysticism has a certain attraction for students in the last quarter of the twentieth century" (Blumenthal, xv). The Christians and the Muslims adopted aspects of Kabbalah into their mysticism, and more recently, a cultic group formed with their basic tenets centered around Kabbalistic belief.

In a complex modern society, people are seeking their inner-self. They desire a self-awareness, a spiritual consciousness. Kabbalists realize that much of the world is unexplainable to humans who exist in one level of consciousness. Therefore, they seek to enter other levels of spirituality by detailed study of the Torah, the Five Books of Moses (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy). Kabbalists believe the answers to all human perplexities can be found in this most sacred work, but the

answers are hidden within a complex network of codes and symbols. Not only is the Torah all-encompassing, it is also dynamic, meaning God continues to create.

The first person to record the mysteries of the Torah was Rabbi Shimon who lived during Rome's rule over Israel. Rabbi Shimon taught the Torah despite the Roman edict banning all practice of Judaism. When the Romans sentenced Rabbi Shimon to death, he fled to a cave with his son, Rabbi El'azar. They hid in the cave for thirteen years. During this time, Rabbi Shimon developed spiritually by drawing "on deep levels of memory and vision stored in his unconsciousness from years of study" (Luzzatto, xxix). Rabbi Shimon created the Zohar, the Book of Splendor, which remains the most important book of Kabbalah.

In sixteenth century Safed, a town in the mountainous Upper Galilee region of Israel, Rabbi Moses Cordovero began to study Kabbalah. He developed a clear understanding of the main Kabbalistic teachings, and he, along with his student Rabbi Isaac Luria (the Ari), composed volumes of writings on their mystical interpretations. Rabbis Shimon, Cordovero, and Luria along with Isaac the Blind were the primary founders of Jewish mysticism, and their ideas remain the basis for most Kabbalistic interpretation.

An important idea Kabbalists teach is that there are ten Sephirot, emanations, "which the Creator issued to serve as channels through which His bounty might be transmitted to man" (Luzzatto, 3). These ten stages are Keter (crown) also called Da'at (knowledge), Hokmah (wisdom), Binah (intelligence), Hesed (mercy), Geburah (power), Tif'eret (beauty), Nezah (triumph), Hod (glory), Yesod (foundation), and Malkut (kingdom). These Sephirot can be imagined in the form of a human. For example, Keter is the head, Hokmah and Binah are the two halves of the brain, Hesed and Geburah are the hands, and the others make up the rest of the body. Both good and bad actions find root in the vessels, but all God's actions are good. Therefore, when everyone on earth discovers spiritual unity with God, people will realize that all God's actions are good.

For Kabbalists their ultimate aspiration is to reach a oneness with God. Every person should strive to attain this spiritual oneness by ascending from one world to another. The bottom world is the world of action, Assiah; the second level is the world of formation, Jetzirah; the third world is the world of creation, Briah; the fourth and highest world is the world of emanation, Atziluth. At the final level, a person, usually through extensive meditation and a departure from the body, arrives in a state of total knowledge of the universe. All creation evolves around this goal.

Light plays an important role in the spiritual life of a Kabbalist. They refer to the Impression of Light as the source of humanity, the lower beings, who exist in the fallible state. God hovers above the fallible lower beings as the Infinite Encircling Light. He interacts with the fallible beings through a Line of Light in an attempt to help them reach perfection. The Line of Light is God's way of instilling perfection and abolishing all imperfection.

Qabalah is the "cultic" branch of Kabbalah. To the Qabalists, man exists parallel to the

universe as a whole. Man's organs are like elements of the Universe. For example, blood maintains human life as it flows, much like the Universe is maintained by the "flow" of sunlight. Man's "nervous fluid" also governs his actions, but this fluid is entirely separate from the blood. There is only one connection between the nerve cell and the nerve receptor. Similarly, there is only one connection between God and man, a fluid that God emanates, the spirit of the Universe. Occultists call this spirit Universal Magnetism, but the Qabalists call it Aour. Therefore, both man and the Universe have the same three components: a body (physical), a life (blood and light), and a will (nervous fluid and Aour), but ". . . like Man, the Universe is subject to periodic involution and ultimately it will be reintegrated in its origin: God" (Encausse, 176).

Another aspect of Qabalah is the importance of numbers. Certain numbers found in the Torah can be analyzed to show their significance. For example, in the prophecy of Ezekiel, the first sentence reads, "And it came to pass in the thirtieth year of the fourth month." J. Charrot explains, " $3 \times 10 = 30$ decans, and $30 \times 12 = 360$ and $3 \times 24 = 72$ which is the ternary divided by four, giving 18. 30 decans in the cycle of 12, 12×30 , give 360 divisions of the church year in the cycle of 12 months pertaining to the 4 seasons of a civilization. By adding a 0 we arrived at 3600, 6 times the week of Moses; it is to be understood then that 1800 is only half a double civilization" (Levi, 25). Complicated explanations of individual passages from the sacred texts characterize the essence of mystical Qabalah.

Qabalists also believe that man is made of three elements: Nephesh, Neshamah, and Ruah. Nephesh is the lowest element and it is the "determining principle which accounts for the appearance of the material form" (Encausse, 171). The Neshamah is the highest element. It is the divine spark and "the spirit of the occultists" (Encausse, 171). The Ruah, the life or the soul, is the uniting force between the other two elements.

In the words of Everett Gendler, "Mysticism is an intense experience of direct connection with life's Source and Surrounding Purpose." For believers of both Qabalah and Kabbalah, mysticism brings them an understanding of the world around them. As they seek answers to the complexities of the universe, they ultimately find themselves.

--"Hassidic Sparks"--
by David Wolfe-Blank

"God alone has real existence and all else is illusion. The Divine is everywhere. There is none beside the Divine means that there is nothing beside the Divine."

"Human fulfillment depends on the overcoming of separations and balancing disharmonious relationships on every level of experience."

"Every individual should be regarded as potentially good as each has a 'holy spark.' The goodness within the other should be encouraged. No one is ultimately evil."

"One never knows what one's full resources are until one attempts the deed asked. Only then does one discover the limits of one's capacities."

"Activities like prayer, song, and dance, in which one opens one's self directly and

wholeheartedly are powerful means to personal unification."
"Despair is the greatest evil."

Prepared by Erin Ghelber
Soc 257: New Religious Movements
Spring Term, 1996
Last Modified: 07/16/01
<http://wiggage.com/shrine.html>
31 captures
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About this capture

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The Earth Language Homepage: Yoshiko McFarland. Proposal for a new common multi-methods auxiliary language based on visual symbols to support true democracy among the earth people.
In memoriam: Jo Steen

Shopping:
Archie McPhee

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my new york
my chicago
my chicago 2
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shrines and temples of bali: a sample of the ceremonies and rituals i saw there.

Miscellaneous Fun

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A Book of Dreams with Pictures and Words

by Valerie Walker

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This is not a standard Tarot deck, even though the first 22 cards are named after the Major Arcana of the Tarot. All 56 cards in this deck are major arcana; the images are meant to be ambiguous and the interpretations merely descriptive of one point of view. You are free to make up your own meanings for each card, which may shift from time to time depending on the surrounding cards in your layout. Another difference from the traditional Tarot deck is that there are no reversed-card meanings. Each card is what it is, which is what you say it is. Listen to the cards speak.

.

You need the Flash 5 player to see the animated display.

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Or if you'd rather just check out the cards individually, see below.

the cards

more cards

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the cards:

The Fool The Magickian The High Priestess The Empress The Emperor
The Heirophant The Lovers The Chariot Strength The Hermit The
Wheel of Fortune Justice The Hanged Man Death Temperance The
Devil The Tower The Star The Moon The Sun Judgement The
World

[The World is the last of the traditional Tarot trumps. From here on, the journey is through uncharted territory.]

The Wounded Warrior Fnord Sex [The blank card] Melek Taus Sorrow
Pride The Gate The Flashlight Silence Kali Power Blessing
Passion The Black Heart of Innocence East/Air South/Fire West/Water

North/Earth 42/Self As Above, So Below Transmutation The Crone The
Prime Directive The Chaote/Coyote Which Hand? It's All Greek to Me
Erzulie-Freda The Altar Three Souls Fear Persephone/Lost The
Guides The Great Round
top

the vee-deck, mark two
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Ten pages of eight cards each, including cards which are not part of the original vee-deck; some of the original cards have been retitled. this is a pdf to download, print, cut out, and mount on heavy card stock.
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Notes on Kabbalah
(a continuing series of many parts)

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Chapter 2.: Sephirothic Correspondences

The correspondences are a set of symbols, associations and qualities which provide a handle on the elusive something a sephira represents. Some of the correspondences are hundreds of years old, many were concocted this century, and some are my own; some fit very well, and some are obscure - oddly enough it is often the most obscure and ill-fitting correspondence which is most productive; like a Zen riddle it perplexes and annoys the mind until it arrives at the right place more in spite of the correspondence than because of it.

There are few canonical correspondences; some of the sephiroth have alternative names, some of the names have alternative translations, the mapping from Hebrew spellings to the English alphabet varies from one author to the next, and inaccuracies and accretions are handed down like the family silver. I keep my Hebrew dictionary to hand but guarantee none of the English spellings.

The correspondences I have given are as follows:

1. The Meaning is a translation of the Hebrew name of the sephira.
2. The Planet in most cases is the planet associated with the sephira. In some cases it is not a planet at all (e.g. the fixed stars). The planets are ordered by decreasing apparent motion - this is one correspondence which appears to pre-date Copernicus!
3. The Element is the physical element (earth, water, air, fire, aethyr) which has most in common with the nature

of the Sephira. The Golden Dawn applied an excess of logic to these attributions and made a mess of them, to the confusion of many. Only the five Lower Face sephiroth have been attributed an element.

4. Briatic colour. This is the colour of the sephira as seen in the world of Creation, Briah. There are colour scales for the other three worlds but I haven't found them to be useful in practical work.
5. Magical Image. Useful in meditations; some are astute.
6. The Briatic Correspondence is an abstract quality which says something about the essence of the way the sephira expresses itself.
7. The Illusion characterises the way in which the energy of the sephira clouds one's judgement; it is something which is *obviously* true. Most people suffer from one or more of these according to their temperament.
8. The Obligation is a personal quality which is demanded of an initiate at this level.
9. The Virtue and Vice are the energy of the sephiroth as it manifests in a positive and negative sense in the personality.
10. Qlippoth is a word which means "shell". In medieval Kabbalah each sephira was "seen" to be adding form to the sephira which preceded it in the Lightning Flash (see Chapter 3.). Form was seen to an accretion, a shell around the pure divine energy of the Godhead, and each layer or shell hid the divine radiance a little bit more, until God was buried in form and exiled in matter, the end-point of the process. At the time attitudes to matter were tainted with the Manichean notion that matter was evil, a snare for the spirit, and consequently the Qlippoth or shells were "demonised" and actually turned into demons. The correspondence I have given here restores the original notion of a shell of form *without* the corresponding force to activate it; it is the lifeless, empty husk of a sephira devoid of force, and while it isn't a literal demon, it is hardly a bundle of laughs when you come across it.

11. The Command refers to the Four Powers of the Sphinx, with an extra one added for good measure.
12. The Spiritual Experience is just that.
13. The Titles are a collection of alternative names for the sephira; most are very old.
14. The God Name is a key to invoking the power of the sephira in the world of emanation, Atziluth.
13. The Archangel mediates the energy of the sephira in the world of creation, Briah.
14. The Angel Order administers the energy of the sephira in the world of formation, Yetzirah.
15. The Keywords are a collection of phrases which summarise key aspects of the sephira.

```

=====
Sephira: Malkuth                      Meaning: Kingdom
-----
Planet: Cholem Yesodeth              Element: earth
-----
(the Breaker of                      -----
the Foundations, sphere of the elements, the Earth)

Briatic Colour: brown                Number: 10
-----
(citrine, russet-red,-----
olive green, black)

Magical Image: a young woman crowned and throned
-----
Briatic Correspondence: stability
-----
Illusion: materialism                Obligation: discipline
-----
Virtue: discrimination              Vice: avarice & inertia
-----
Qlippoth: stasis                    Command: keep silent
-----
Spiritual Experience: Vision of the Holy Guardian Angel
-----
Titles: The Gate; Gate of Death; Gate of Tears; Gate of Justice;
-----
The Inferior Mother; Malkah, the Queen; Kallah, the

```

Bride; the Virgin.

God Name: Adonai ha Aretz

Archangel: Sandalphon

----- Adonai Malekh

Angel Order: Ishim

Keywords: the real world, physical matter, the Earth, Mother
Earth, the physical elements, the natural world, sticks
& stones, possessions, faeces, practicality, solidity,
stability, inertia, heaviness, bodily death, incarnation.

=====

Sephira: Yesod

Meaning: Foundation

Planet: Levanah (the Moon)

Element: Aethyr

Briatic Colour: purple

Number: 9

Magical Image: a beautiful man, very strong (e.g. Atlas)

Briatic Correspondence: receptivity, perception

Illusion: security

Obligation: trust

Virtue: independence

Vice: idleness

Qlippoth: zombieism, robotism

Command: go!

Spiritual Experience: Vision of the Machinery of the Universe

Titles: The Treasure House of Images

God Name: Shaddai el Chai

Archangel: Gabriel

Angel Order: Cherubim

Keywords: perception, interface, imagination, image, appearance,
glamour, the Moon, the unconscious, instinct, tides,
illusion, hidden infrastructure, dreams, divination,
anything as it seems to be and not as it is, mirrors
and crystals, the "Astral Plane", Aethyr, glue,
tunnels, sex & reproduction, the genitals, cosmetics,
instinctive magic (psychism), secret doors, shamanic
tunnel.

Illusion: projection Obligation: responsibility

Virtue: unselfishness Vice: selfishness

Qlippoth: habit, routine Command: know

Spiritual Experience: Vision of Beauty Triumphant

Titles: -

God Name: Jehovah Tzabaoth Archangel: Haniel

Angel Order: Elohim

Keywords: passion, pleasure, luxury, sensual beauty, feelings,
drives, emotions - love, hate, anger, joy, depression,
misery, excitement, desire, lust; nurture, libido,
empathy, sympathy, ecstatic magic.

=====

Sephira: Tipheret Meaning: Beauty

Planet: Shemesh (the Sun) Element: fire

Briatic Colour: yellow Number: 6

Magical Image: a king, a child, a sacrificed god

Briatic Correspondence: centrality, wholeness

Illusion: identification Obligation: integrity

Virtue: devotion to the Great Work Vice: pride, self-importance

Qlippoth: hollowness Command: dare

Spiritual Experience: Vision of Harmony

Titles: Melekh, the King; Zoar Anpin, the lesser countenance, the
----- Microprosopus; the Son; Rachamin, charity.

God Name: Aloah va Daath Archangel: Michael

Angel Order: Malachim

Keywords: harmony, integrity, balance, wholeness, the Self, self-importance, self-sacrifice, the Son of God, centrality, the Philosopher's Stone, identity, the solar plexus, a King, the Great Work.

=====

Sephira: Gevurah

Meaning: Strength

Planet: Madim (Mars)

Briatic Colour: red

Number: 5

Magical Image: a mighty warrior

Briatic Correspondence: power

Illusion: invincibility

Obligation: courage & loyalty

Virtue: courage & energy

Vice: cruelty

Qlippoth: bureaucracy

Spiritual Experience: Vision of Power

Titles: Pachad, fear; Din, justice.

God Name: Elohim Gevor

Archangel: Kamael

Angel Order: Seraphim

Keywords: power, justice, retribution (eaten cold), the Law (in execution), cruelty, oppression, domination & the Power Myth, severity, necessary destruction, catabolism, martial arts.

=====

Sephira: Chesed

Meaning: Mercy

Planet: Tzadekh (Jupiter)

Briatic Colour: blue

Number: 4

Magical Image: a mighty king

Briatic Correspondence: authority

Illusion: being right

----- (self-righteousness)

Obligation: humility

Virtue: humility & obedience

Vice: tyranny, hypocrisy,

---- bigotry, gluttony

Qlippoth: ideology

Spiritual Experience: Vision of Love

Titles: Gedulah, magnificence, love, majesty

God Name: El

Archangel: Tzadkiel

Angel Order: Chasmalim

Keywords: authority, creativity, inspiration, vision, leadership,
excess, waste, secular and spiritual power, submission
and the Annihilation Myth, the atom bomb, obliteration,
birth, service.

=====

Non-Sephira: Daath

Meaning: Knowledge

Daath has no manifest qualities and cannot be invoked directly.

Keywords: hole, tunnel, gateway, doorway, black hole, vortex.

=====

Sephira: Binah

Meaning: Understanding,

Planet: Shabbathai (Saturn)

Briatic Colour: black

Number: 3

Magical Image: an old woman on a throne

Briatic Correspondence: comprehension

Illusion: death

Virtue: silence

Vice: inertia

Qlippoth: fatalism

Spiritual Experience: Vision of Sorrow

Titles: Aima, the Mother; Ama, the Crone; Marah, the bitter sea; Khorsia, the Throne; the Fifty Gates of Understanding; Intelligence; the Mother of Form; the Superior Mother.

God Name: Elohim Archangel: Cassiel

Angel Order: Aralim

Keywords: limitation, form, constraint, heaviness, slowness, old-age, infertility, incarnation, karma, fate, time, space, natural law, the womb and gestation, darkness, boundedness, enclosure, containment, fertility, mother, weaving and spinning, death (annihilation).

=====

Sephira: Chokhmah Meaning: Wisdom

Planet: Mazlot (the Zodiac, the fixed stars)

Briatic Colour: silver/white Number: 2
----- grey -----

Magical Image: a bearded man

Briatic Correspondence: revolution

Illusion: independence

Virtue: good Vice: evil

Qlippoth: arbitrariness

Spiritual Experience: Vision of God face-to-face

Titles: Abba, the Father. The Supernal Father.

God Name: Jah Archangel: Ratziel

Angel Order: Auphanim

Keywords: pure creative energy, life force, the wellspring.

=====

Sephira: Kether	Meaning: Crown
-----------------	----------------

Planet: Rashith ha Gilgalim (first swirlings, the Big Bang)

Briatic Colour: pure white	Number: 1
----------------------------	-----------

Magical Image: a bearded man seen in profile

Briatic Correspondence: unity

Illusion: attainment

Virtue: attainment	Vice: ---
--------------------	-----------

Qlippoth: futility

Spiritual Experience: Union with God

Titles: Ancient of Days, the Greater Countenance
(Macroprosopus), the White Head, Concealed of the
Concealed, Existence of Existences, the Smooth Point,
Rum Maalah, the Highest Point.

God Name: Eheieh	Archangel: Metatron
------------------	---------------------

Angel Order: Chaioth ha Qadesh

Keywords: unity, union, all, pure consciousness, God, the
Godhead, manifestation, beginning, source, emanation.

Volume IV, No. 4
Winter Solstice
December 21st, 1997 e.v.
Sun in Capricorn, Moon in Libra
Anno IVv

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Chichen Itza through
the Eyes of a Magician

by Oalimn

We had decided to journey on the free highway from the coast to the ruins. This was an experience of its own. My husband drove as I took pictures and absorbed the scenery. We drove through many very poor towns, which were mostly mere villages. I had to laugh at the fact that at each village that we drove through, there was always a perro (dog) in the middle of the road to greet us as we entered.

Noon was approaching, and we had agreed early on to drop at this time. We found a roadside shrine to Our Lady of Guadalupe on our entrance to yet another village. We both felt that this was the perfect place to taste the elixir of insight. This being done, we had about thirty minutes to enjoy the present state of mind before proceeding to the next. We continued forward, anticipating our arrival at the ruins. We finally arrived around 1:30 p.m. It was very commercialized and there were tourists all around us. This was not what I had expected when packing the rubbers and lube earlier. Some quiet time with my lover was clearly not going to be an option.

We paid our pesos and proceeded into the site. At this point, I was well on my way up,

but managed to keep my mind very focused. I knew this was going to be the experience of a lifetime. The sun emerged from the pillow of white clouds. As I looked ahead I could see a very large pyramid of stone. I took a minute to honor the spirits that were obviously present and assure them that I came in peace to enjoy the magnificent monuments to their presence.

We began to ascend the great stone steps. A feeling of pride and excitement filled every fiber of my body. As we continued upward, a strong current of magical energy flowed over the stone steps. It seeped from the crevices and cracks. I could touch it with my soul. My entire body of light was energized with it. I was back in time when this shrine was active. I was so alive that I felt I might explode. We had reached the top. From the mouth of the shrine emerged a dark presence. I knew I was very receptive at this time, and proceeded with caution. I felt neither good nor evil from it, but a strong sense of accomplishment. Walking in this holy place made me feel very overdressed. We walked around the top of the pyramid, people were hugging the walls in fear of the great height. My heart was pounding loudly, but not out of fear. It was more from the exhilarated feeling at being on top of this summit of the earth. This was truly a gateway of some sort, and many souls had journeyed through the cycle of life and death here. I looked out to encompass the total view of the site. It was like nothing I had ever experienced in this life. Jungle stretched out over the horizon, mingled with stone structures of temples, markets, and playing fields. If I looked clearly I could see the Maya going about their daily activities. Their residue was concrete, and I reveled in the vision of children playing and others selling their wares. I could also hear the screams of the captives as they were tortured until death became a welcomed ally. I meditated on the southeast corner of the summit, feeling the overwhelming presence of the Mayan gods--their bodies taking form in the clouds above. It was a beautiful vision to behold. I could have sat in that place for hours. It was so tranquil and hypnotizing that I did not want to look away from its loveliness. However, I was finally drawn into the shrine where the priests must have spent most of their time. The walls unfolded the story of the past. The old blood revealed to me the priests with their matted blood-stained hair and clothing. The lust for spilled blood was in their eyes. They were ready to sacrifice. Then the wall changed and a vision of kings, festivals, and rituals emerged into a colorful collage. There were too many mundane bystanders to permit me to appreciate this vision for long, and we moved on.

Our journey next brought us to the old original temple of this site. My senses were assaulted with the overwhelming presence of death! I could feel the hair on my neck standing straight up. A cold chill ran down my spine and I could not shake the pain and suffering impressed upon me. Columns of stone stood aright in the front of the shrine. Walking between them, I could feel the torture that the captives had endured. I could see the captives chained to the columns left out for the sun to bake their tender flesh. Trenches of stone were placed between some of the columns. These were used to catch the entrails that spilled from the captives. It was all very morbid. I wanted to climb to the top, but it was not permitted. So I wandered to a spot where I could climb partway

up the side. Something urged me on to get a closer look at this dismal place. I approached an opening in the pyramid. It was dark and evil. An overwhelming vibration of ill came from within this space. Suffering and anguish flooded this area. I had enough of this evil feeling, but I urged my lover to have a look. He felt it too--something not very pleasant. We took seats in the shadow of the steps of this powerful shrine, Chac Mool overlooking us from the top of the pyramid.

My lover indicated a few thoughts concerning death and our daughter Cymoril. Tears welled in my eyes in happiness that she did not suffer and in sadness over my own selfishness for wanting her here. It was very cleansing. I could not imagine how such an awful place could bring this peace I felt with her death. But it did, and I cannot explain it fully.

We did not dwell long; it was time to continue on to the far side of the shrine. There were many great columns in rows of three. I felt that this place must have been a sort of jail. I walked in the place of the black guard who would whip the captives just to hear them moan or to see them bleed. The thought made my skin crawl. I was struck with a realization that Revelation in the Bible is connected with this place. My interpretation was prompted by the overall feeling of war, conquest, and sacrifice, and I believed that I was putting pieces of the puzzle together. Vibrations of energy entered my feet, and I could feel it all the way up to my crown chakra. It was not a pleasant feeling, and as I proceeded forward, pictures of blood pouring from the mouths of stones entered my vision. I urged myself forward even though my senses were overwhelmed with nausea. The next place we approached had a slightly different feeling. Captives tortured here were raped and even split apart through their lower orifices. I wanted to go behind this stone structure, but I was paralyzed with fear--for their were unspeakable events that had taken place here.

Rows of columns stretched out to our right and in front of us we came to an enclosed structure. Some archaeologists indicated that this was some sort of market area, and others took it for an administrative plaza. A very powerful force was present; it seemed many souls cried out for release here. I decided this is where I could do a little ritual, and commenced with the Star Ruby. Perhaps if this was a place of government, then this would be where captives were judged to see what sort of death awaited them. Our next visit was to the ball court. From my impression of this playing field, it would have been better to name it a "massacre court." I pictured captives tortured and made to do activities that eventually resulted in their deaths. Blood sports took place to entertain and walls were encrusted with old blood from this pastime.

I should point out that these visions and impressions were my own subjective experience. Others might have very different encounters with this place. The people of this culture were very serious about their worship of the gods. Their way of life, although

very foreign to me, commanded my respect. I felt revulsion at the indications of torture and bloodshed, but their temples and monuments are enduring witnesses of a true form of higher intelligence. I would encourage any magician to make such a pilgrimage to Chichen Itza. Someday I will go back, since the weather didn't permit us to finish our explorations. Perhaps on that journey I will find more expressions of life than the cold hands of death that I experienced this time. Buenos noches!

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Thelemic Culture - Part II
Kephra Night
by Soror Sulis

In keeping with our family's resolve to provide instruction in Thelemic symbolism to our children through observation of holy days, we decided to celebrate the equinoxes and solstices. And what could be more appropriate, than to equate the solar year with the solar day, and apply Resh to the year? This places Ra rising at the Spring Equinox for the Feast of the Crowned and Conquering Child. Hathoor at Summer Solstice brings the Holy Cow Fiesta, complete with barbeque and Hathoor pinata. Atum presides over the Autumn Equinox, and Kephra at the longest night of the year, the Winter Solstice.

The following is a dramatic ritual, written in bare bones style for very young audiences with short attention spans. The older children participate in the preparation and presentation of the ritual, and seem to enjoy the secret knowledge of what lies behind the veil. The concepts are simple, the phrases are ones they will hear we adults use throughout the year, in Mass, in the Rites, and at the Feasts and Rituals they are permitted to attend. The gifts we pass out at the end of the ritual are intended to add further emphasis: we give oranges to represent the Sun, gold paper ankhs for rebirth, scarabs and nuts for Kephra. Sun shaped cookies, and round cookies iced with chocolate to represent the sun at midnight make great after-performance refreshments. The colors for the season are black, dark green and gold.

Without further ado, we present:

KEPHRA NIGHT
Kephra by Conscientia Clara
CAST OF CHARACTERS
AHATHOR: THE MIDDAY SUN
ATUM, THE SETTING SUN
KEPHRA, THE MIDNIGHT SUN
HOOR-PAR-KRAAT, THE BABE IN THE EGG

(The temple is dimly lit, as though it were twilight. The tomb is erected in the west, and Atum, bearing the bark of the Sun lit with three candles, stands with Ahathor in front. To the north Kephra is seated with a black altar in front of her. The high altar is veiled and dark, with the babe in the egg concealed within.)

ATUM: Ahathor! Thou Eye of the Sun! Tell me, daughter, what is the hour?

AHATHOR: The hour is one moment past the setting of the Sun!
My two hands are raised to thee in praise and thanksgiving when thou settest in life.

ATUM: I journey forth to deliver the bark of the Sun to the House of Kephra.
(he processes slowly to the House of Kephra in the North)

Homage to thee, O Heru-khuti, who art the god Kephra, the self-created.
(He blows out a candle)

The light is fading! The nights are getting longer, the days are getting colder!
(he puts out a second candle)

The end is almost here. We approach the House of Kephra.

(When he reached the House of Kephra in the north, he places the bark on the altar)
Hail unto thee who art Kephra in thy hiding
Even unto thee who art Kephra in thy silence.
Who travelst over the heavens in thy bark at the midnight hour of the Sun.
Tahuti standeth in his splendor at the prow and Ra Hoor Khuit abideth at the helm.
Hail unto thee from the abodes of Sunset!

KEPHRA: (rising) The King is dead!

ATUM: Long live the King! (Blows out the last candle and exits)

(Kephra picks up the bark of the Sun and processes towards the east, in her silence.
Drums are played slowly at first. About 1/3 of the way to the east, she pauses to light a candle. The drums increase tempo. About 2/3 of the way to the east, she pauses and lights a second candle. The drums increase tempo until she arrives at the altar.

KEPHRA: Homage to thee, O thou who rises on the horizon in the form of Ra,
who rests upon Law, [which can neither be changed nor altered].
Thou pass over the sky, and every face watches thy course,
For thou thyself art hidden from their gaze.

Hail unto thee from the abodes of midnight!

(She lights the third candle. The veil is opened to a brilliantly lit altar, with effigies of the sun abounding. Hoor-par-Kraat, the Crowned & Conquering Child, is seated in the center of the dais, clothed in gold and white, finger pressed to the lips, surrounded by goodies for the children)

KEPHRA: Do what thou wilt shall be the whole of the Law!

HOOR-PAR-KRAAT: Love is the law, love under will!

ALL: Hail, O Crowned and Conquering Child!

FINIS

Back to the Table of ContentsJewels From the Naked Brilliance

Shifting Aeons

by Nephthys

I as a Thelemite hold a belief that the world today is in the infantile stages of the Aeon of Horus. Many other Thelemites who study Crowley's works tend to hold the same belief, though there are exceptions. Now that we are in the midst of what followers of The Book of the Law believe to be the 93rd year of the New Aeon, I've become quite interested in what's going on in the world around us in relation to the beliefs of Thelema. For the record, I believe that big changes are coming in the Order of the Universe, and they will affect us all deeply, especially those of us who are paying attention to the Birth of Individuality as the Aeon of Osiris ends and the Aeon of Horus begins. I believe the day will soon come that those people who have struggled against societal oppression for their distinctly independent religious views will be called upon to be guides for the rest of the world trying to birth itself from the confines of oppression and conformity.

Most people are familiar with the concept of the astrological Aeons. If they're not, you say 'Age of Aquarius,' and most immediately pseudo-understand what you're talking about. The process is based on the Precession of the Zodiac: from our perspective, we are slowly moving backwards through our Zodiac at the rate of one sign about every 2200 or so years. It takes approximately 25,000 years for the Great Wheel to complete one rotation, so it's impossible to pinpoint a date for the change of an Aeon. However, amongst many astrologers, it's fairly well accepted that the world is in the middle of the change from the Aeon of Pisces to the Aeon of Aquarius by way of the theory that it's not a switch, it's a long period of transition. This is based on comparisons of history with astrological data. This transitional period allows evolution to occur in slow steps, as is necessary. The beginning of an aeon transition spurs the creation of visionaries and poets: someone has to realize what's going on so that they can lead the rest through. Unfortunately, history has not been kind to such enlightened folk. Their battle is often long and arduous. But more on that later.

Many believe a date in 1962 to be the marker of the beginning of the transition from Pisces to Aquarius, as the 7 inner planets all lined up in Aquarius on February 4 that year. This alone is not horribly significant: on May 3, 2000, the same planets will line up in Taurus, though the Age of Taurus is certainly not about to begin. However, it bears remarkable interest considering the events that occurred in the following decades. These seven are the personal, as opposed to generational, planets. Individuality has certainly been a personal issue for most people the world over since around the 60s: the Civil Rights Movement kicked into high gear, and later, more minorities from the Native Americans to women decided to band together to fight for their freedom. Human rights in 3rd world countries became and have stayed a forefront issue. The general

issue of each human's right to freely express themselves is the basis for almost every political and social dispute that exists. Now that we are approaching the end of the century, two of the three outer planets, the generational ones, are moving into Aquarius. These are the planets that affect change on a global scale, not just a personal one.

Jupiter has been in Aquarius since January of 1997, as had been Uranus since April of 1995. Between January 29, 1998 and February 4, 1998, I think the world will receive a shock somewhere in the realms of religion and society. As Neptune enters Aquarius on January 29, the Sun and Uranus will be conjunct in Aquarius: Uranus rules Aquarius and is the ultimate marker for unique dramatic change. This change will likely involve high-end technology in some manner: the Internet now has the power to effect global change due to its omnipresence. A T-square is formed in the sky throughout these few days between Pluto and the Nodes. The South Node is in Pisces, the North Node opposite in Virgo. I believe this indicates a need for society in general to use its Piscean energy towards service to others, spurred by a very painful and truthful revelation in the area of higher knowledge and education (Pluto in Sagittarius). Mars in Pisces is opposite the North Node in Virgo so is square to Pluto as well. This leads me to believe that whatever revelation Pluto brings about will thwart the aggressive efforts of the outgoing Aeon of Pisces: it will reveal a deep deception of some sort.

The configuration as a whole indicates a very intense and potentially violent scenario that lasts from January 28th until February 10. With 5 bodies in Aquarius (Neptune, Uranus, Sun, Jupiter, Moon) for one day, and 4 the rest of the time, opinions will be heated and there will be much concern for the general welfare of Humankind in general, especially those who may be experiencing the event firsthand. The North Node is quincunx to the Sun and Uranus. This is an aspect that I attribute to Neptune and is a marker of great spiritual potential. Here it indicates that there exists the possibility for this change to bring about the shift in attitude that is needed to bring us out of the Aeon of Pisces and towards the Aeon of Aquarius. It is also what will keep the negative side of the Pluto/Mars square from being expressed: violent perpetuation of the Piscean status quo. Pentagram

As Jupiter enters Pisces on February 4, another T-square forms between the Moon, Chiron, and the Sun. It is very brief, but I think hints at the emotional mood for the next few days. Any time the Sun and Moon are squared, it means that it's necessary to break free from previous notions about behavior in order for growth to occur. True individuality, in other words. The Sun at the apex of the T-square is the goal of both Chiron in Scorpio and the Moon in Taurus. Humans will need to integrate their resistance to change with the power they've gained through change in order to realize their full individual potential. Chiron represents the capacity of the human soul to offer teaching and guidance out of its own chaos and trauma; thusly is the soul healed. A day later when the Moon is in Gemini, a Mutable Grand Cross is formed with the Nodes, Mars, Pluto, and the Moon. Communication and knowledge (Moon and Pluto) work together to bring deception into the light (Mars and South Node in Pisces) towards the

greater good (North Node in Virgo).

As Neptune, the ruling planet of Pisces, approaches Aquarius, the subconscious grip of the material world (Capricorn) upon the world is increasingly apparent. Money, drugs, and power have become God, the consequence of a world seeking their souls through the trappings of mundanity. This is extremely Osirian in my opinion: selfish religious leaders think they can gain power and immortality by accumulating as much wealth as possible. This is a distortion of the premise underlying the Egyptians' custom of burying their dead with the finest clothing, jewelry, and food to ensure they would live on after they 'died': positive manifestation of the Osirian energy. Something will happen that will send shock waves throughout the world causing people to realize that solace can no longer be found in the powerful, authoritative world of Capricorn. However, they will still cling to their old ways because Neptune will go retrograde and re-enter Capricorn from August until November of 1998. Once Neptune re-enters Aquarius for the last time in November, the cycle of transformation will be well underway, having begun with Neptune's direct motion in October 1998. The old materialistic world will fall away to reveal a world of individuals who seek their own paths without the hindrances of others' burdens. Interesting that this final passage into Aquarius will take place while the Sun is in Sagittarius, the sign of art, truth, and adventure. It is also conjunct Pluto, the planet of regeneration and transformation.

The Aeon of Aquarius will be sealed by this Scorpionic energy when Pluto enters Aquarius on March 23, 2023, on January 21, 2024, and again on November 20, 2024, while the Sun is in Aries, Aquarius, and Scorpio respectively. But wait, you say. All these planets will pass through Pisces after they pass through Aquarius. How can you say they are markers of the Aeon of Aquarius? Since the passage of these planets, both the personal and transpersonal throughout the 20th Century, has occurred and will occur in the pattern that I've noticed, I believe that the subsequent passage through Pisces will serve as the perspective we will need after being presented with the powerful energy of Aquarius. There are lessons to be learned from each Astrological Aeon. As with any transformation, it will be Humankind's tendency to jump in with both feet and leave the old way behind in every way, shape, and form. We will need the perspective of Pisces to remind us of the positive things the Aeon of Pisces had to offer, and to help us integrate that knowledge into our new way of life.

The Aeon of Pisces has been marked the two things that are most characteristic of the sign Pisces: awareness, and its opposite, deception. They go hand in hand, and you can't have one without the other. The problem today stems from the fact that the global energy associated with the Aeon of Pisces is in its death throes: whenever anything dies, it usually goes kicking and screaming. Both awareness and deception are at their peak in the world today. Deceptions of every type plaster the headlines, yet everyone is quite aware of what's going on. The deceivers are very aware of their deception. The deceptees are quite aware they're being deceived. All this seems to result in a sort of global gridlock. In the midst of this standstill, violence is rearing its ugly head. Awareness of deception resulting in action rather than inaction: this is the result of the birth of the Aeon of Aquarius. And the Aeon of Horus.

The scariest part of this transition is that it must involve religion by virtue of evolution. The Tree of Life ascends from the lowest world, represented by Earth and the Material, up to the highest world represented by Fire and the Spirit. Ancient history shows when the battles of Earth, Water, and Air occurred. The fight for Earth was Humankind's physical evolution towards its mastery of the planet itself: how to grow things, herd animals, survive on the material plane and nothing else. The fight for Air occurred much later, as thinkers and philosophers began to achieve notice in the world. Plato, Eurypides, Aristotle and the like. The fight for Water began in the Renaissance period, as the Dark Ages came to an end and people learned to express their inner selves, to a certain extent anyway. Certainly people were far more free and expressive than they had been before. These changes have extended their fingers into our own recent memories. Scientists still fight for recognition, people still fight over their land, and people are still fighting for their right to express themselves. This last change is fueling the final step into Fire, the evolution of the Spirit. With this transition, the problems of the last three can be overcome, as mastery of the Spirit becomes more widespread.

Note that all of these historical transitions have occurred in conjunction with catastrophic loss and sacrifice on the parts of individuals involved. The same is true today as the voices who are fighting for their spirits begin to get louder and louder. Since this battle involves matters that are innately linked to the soul and individuality, by necessity its altercations are violent. It is a conflict between individuality and the latent Piscean desire to be unified that is causing violence today. Those of us who are aware of the true nature of what is happening are just a few steps ahead of everyone else: we have completed the Pisces cycle and have entered the Aquarius cycle. Or from the Thelemic perspective, we have completed the cycle of Osiris and have entered the cycle of Horus. We are exerting our individuality in what we know to be productive ways, but since the rest of the world has not yet caught up, we are seen as frightening, outside the watery cocoon of Pisces. Our "child" has already matured enough to do something with all of its energy, but it's difficult to help others evolve when you're still being held back by yet someone else. Hence the repeating phenomenon to kill the messenger, or to shun the prophets, visionaries, and poets. This tendency to deny the truth is even stronger since it is Pisces we are leaving: no sign has a stronger power to deceive itself.

There should be something to be learned from the other Aeon transitions according to traditional astrological belief. The Aeon of Aries was marked by the rise of some of the world's most ancient civilizations. And the end of the Aeon of Aries was marked by some of the worst bloodshed history has ever seen. The roots of today's wars in the Holy Lands lie in this transitional period. It would seem that the incoming Aeon of Pisces was able to use the outgoing Aeon of Aries to give a final smash to existing society then, since such violence is not typically characteristic of Pisces. Each incoming Aeon utilizes the lessons and power of the previous Aeon to ensure its own success and integration. The Aeon of Aries used the power of Taurus by dominating agriculture to ensure its stability. The Aeon of Pisces used the power of Aries to enforce its subconscious effect: putting 'the fear of God' into the people. And the Aeon of Aquarius will use the power of Pisces to engender the awareness of individuality.

On a global scale, society has reached what I think is 'the point of no return.' Something drastic has to happen or the state that things exist in now will continue in perpetuity. This drastic thing will have to serve to unite all people who live upon the Earth, but I think it will serve to divide them first: death must occur before birth. I have no idea what this factor will manifest as. I've heard numerous theories. Whatever happens, the birth of the individual on a global scale in order to survive will be mandatory. Social Darwinism will become Literal Darwinism. Except it won't be who's strongest, though violence is likely to increase as this process moves on. It'll be who's managed to find their True Will. This is where the job that I spoke of comes in. Our Duty To Mankind is to be guides for everyone else as well as protectors of our brethren as the Crowned and Conquering Child takes its seat.

"As brothers fight ye." Liber AL III:59

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The Natural Dreamer
Part III: Discovering the Meaning of a Dream

by Oalimn

Fable by Martijn Benders There is nothing that can be more frustrating than having a great dream but not being able to decipher its meaning. Through my own experiences I have found that breaking down the dream--almost like diagramming a sentence in English class--is very useful. It is also important to have an understanding of what is happening in your day-to-day life.

For example: Chester had a dream that he was in the ocean swimming. Suddenly the current became very strong--winds were fierce and he grew very tired quickly. Chester then started to drown because the storm was too strong for him to stay afloat. He woke up. Now Chester tells me that in reality he is totally overwhelmed with school and work. He has midterm exams and he is not at all prepared to take them. Can you see how Chester might have dreamed about drowning?

This is an easy case to solve, but what about dreams that are so bizarre that you feel like you're in a David Lynch film? As a magician, you have many tools at your disposal to begin deciphering your wacky dreams. I strongly recommend utilizing 777 and digging deep into your intellect for the meaning. Always remember the five senses when interpreting. This will help you break down the puzzle further. There are basic interpretations of colors like blue equals cold, sorrow, red for heat, anger, etc. Whatever your system is, use it.

Someone once asked me, if they dream about someone and in their dream that person dies, should they tell the person? Absolutely! Just because you dreamed of death does not mean that person will die. Well eventually we all die, but you know what I mean. Perhaps that person has an illness, and you could allow them to take the necessary steps to cure themselves. Or maybe that person will go through some dramatic change and you are preparing them for it. Remember, our dreams can be messages, whether

for good or for ill. Keep a journal by your nightstand and if you are not disciplined enough to record all of your dreams, at least write down the ones that are disturbing in some way.

Don't forget, if you have any questions about dreaming, please write to the Scarlet Letter. I will answer them to the best of my ability. For now, ciao!

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by Criss Piss

This tract is an example of Criss Piss at his most brilliant and provocative, reprinted from his own California 'zine, ONUS circa 1993. The opinions represented herein are Criss' own unique perspective -- we neither endorse nor take responsibility for them, although we think they are funny as hell. -- Sr. Baphemetis Continuity, Editor

This may be YOUR LAST CHANCE!

Are you a "Christian"? Are YOU "Born Again"? Are you "SAVED"? Are you "Washed in the BLOOD of The Lamb"? Well, if you are, it's no "accident" that you are reading this pamphlet RIGHT NOW! This little tract could change your ETERNAL LIFE! This little booklet could be the most important thing you'll ever read, because it concerns the fate of YOUR IMMORTAL SOUL! This little message could be YOUR LAST CHANCE!

Where will I spend Eternity?

Think about it. Where will you go when you die? Where does the flame go when you blow out the candle? Will you go to Heaven or will you go to Hell? Or will you just be dead forever? Well, if you're a Christian, you already know the answer. You'll go to Heaven when you die, to be with your God forever.

DEATH IS EVERYWHERE

As we all know, DEATH is Ever Present. Any of us could kick-off at any time. You could be hit by a bus or struck by lightning JUST FOR READING THIS TRACT. You could have a heart attack or catch a stray slug in the Drug Wars. Either way you'll be dead dead dead. Even if you die of old age, at home, in your bed, "IT IS APPOINTED UNTO MAN ONCE TO DIE" (Coloss. XI Ch 9). You have to die. But where you spend ETERNITY is UP TO YOU! Remember, God gave you free will! Christian, I'm here to tell you the Good News! You DON'T HAVE TO GO TO HEAVEN!

HEAVEN OR HELL?

By all accounts, Heaven is a dull place, populated by De-Sexed Angels and smug, holier-than-thou prigs. Smoking is not permitted and the chief occupation seems to be the perpetual praising of a jealous and insecure God of Love and Goodness. Hell, on the other hand, is a hot, happening place with plenty of Sex and Thrills Galore. Most of the people you know will be there, and many friends and lovers will be reunited. The good

people, party poopers, censors, hypocrites and evangelists will not be allowing in but will have to watch from Heaven knowing that "There but for the grace of God, go I."

YOU MUST CHOOSE

Would a God of Love really crucify his Own Son? Did Jonah really live for three days in the belly of a whale? Is Santa Claus really coming to town?

YOU MUST DECIDE

Only you can choose, but this helpful tract is here to guide you to Do The Right Thing.

SATAN IS COOL

Christians in general have a lot of misconceptions about Satan and His Kingdom. But the facts are simple:

"YOU DON'T HAVE TO BE GOOD TO GO TO HELL."

Anyone can go. We're not asking you to break all 10 commandments today; start out slow, a venial sin: tell a lie, lust in your heart, masturbate. See how EASY it is! Soon you'll be able to step up to the Big Time and STEAL, LIE, SWINDLE AND MURDER with the best of them. Commit ADULTERY! Cheat on your Taxes! You'll be amply rewarded - in this life and the next! By the time you die your carnal body will be able to withstand the kind of Hard-Core Jollies available in Hades!

"DO IT" TODAY

Just say this simple prayer and fill out the handy form. Satan Does the Rest!

"Dear Jesus, I know I asked you into my heart but now I'm asking you nicely to leave. I want to go to Hell when I die and be with all the Cool People. Satan, I adore you and worship you like a God and I want to be with you always. NEMA!"

DID YOU "DO THE RIGHT THING?"

Check one:

☐ Yes! Christianity is stupid!

☐ No! I'm too chicken.

Cr 1990 ZSM

Zionica Satanica Masonica; Div. SecHum Co.

Back to the Table of ContentsThe Rites of Eleusis,
Synchronicities & Ego Death

by Sr. Qadisha

Ovid Incunabulus by Criss Piss

Ovid Incunabulus by Criss Piss

Scarlet Woman Lodge has just finished another successful year of performances of the Rites of Eleusis. The Rites are always a very magical experience for those who participate in them. Just a few of some of the strangely magical synchronicities that have occurred during the Rites follow: the temple carpet was burned by a kamikazi charcoal briquet during a Mars rehearsal, an unhinged door fell over and knocked a plaque of the sun off of a wall during Sol, women have become pregnant right after Jupiter, members have had encounters with the law right after Mars, the temple owners secured a contract to host a lucrative S&M party at the temple during Saturn. (n.b. restriction and bondage are very Saturnian), and just this year a lunatic from another Thelemic organization started harassing me over the internet right after Luna. Everyone has their own strange tales to tell, but certainly the most momentous of these synchronicities was felt by the entire community a year ago on the Rite of Saturn. It was on this evening that an esteemed member of the community celebrated his Greater Feast. This was Brother Chris Piss.

Just before the Rites began this year, Soror Ariadne, Chris' widow, came upon a last will and testament among Chris' belongings. It was Chris' will that his vast library be donated to the Scarlet Woman Lodge. So on the anniversary of Chris' Greater Feast the Scarlet Woman Lodge became the proud owner of a wonderful library of many occult and rare books. The library is housed in Soror Ariadne's home and she has spent many long hours indexing all of the books and creating a check out system. The library is open to members twice per month. People from all over have started donating books so the library is growing!

Chris Piss embraced death as an integral part of life. It was appropriate then that he should die on the evening of the Rite of Saturn since Saturn is the planet of Binah, karma and reincarnation and other salient associations. Chris' exploration of death while he was alive took many forms, one of which was a stunning art series depicting skulls, titled "Ego Death #1", "Ego Death #2," etc. In memory of Chris' Greater Feast and in celebration of the opening of the library, The Scarlet Letter will begin featuring some of Chris' fine art beginning with this issue. If you have internet access, please look at the art in full color (<http://www.scarletwoman.org/scarlett/tslhome.htm>).

Click for full size

Thanks is due to Soror Ariadne, both for her time and dedication in administering the new library and for her permission to print this artwork.

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Illustration by the Author

Climbing and Trance-formation

by Kiri Namtvedt

"It would be totally ridiculous, if not absolutely foolish, to attempt to justify our climb.

Besides, justification, and for that matter glorification, of climbing is unnecessary. We did what we wanted to do, and that was the whole of our law." - Laura Jasch

"... how does one explain climbing? Not the physical activity, but how climbing affects the mind, the senses, one's life. How would one describe the feeling of total exhaustion yet total elation from a successful ascent?" - Eric Sanford

Why should one climb a cliff? The uninitiated might call it 'foolish', 'crazy', or 'reckless'; a lot of work to attain a little elevation. For those who explore further, the physical activity leads to a world of intense focus and deep appreciation. Perhaps it would be safe to say that some activities are more likely to lead to self-discovery than others; that there are certain qualities to an action that are more or less transformative.

Climbing, like meditation, is conducive to attaining certain altered states of consciousness. Just as it is possible to sit in asana and think obsessively of what one is going to make for dinner, so it is possible to climb in a state of fear, thinking about the ground. Yet there is a mysterious mindset one can reach, sometimes completely by accident. A moment when the mind moves up instead of down. Fear of heights is not merely visceral, but intellectual, a product of our humanity. We look down over a drop and imagine the death below, the injuries that are all the more frightening for being unknown. It is these fears that make climbing something more than simply exercise.

Yet it is not only the fear, or the overcoming of fear but the intensity of the experience. The fear, or perhaps the knowledge of danger, plays into that. It is because of this knowledge that the climber is able to reach into his or her depths. We rarely reach our limits in the course of daily life. There's a special kind of self-knowledge in tracing the borders of those limits and realizing just how strong one can be.

"Climbing focuses many disciplines that are important in life. They range from honestly evaluating our own physical and mental capacities, to digging deeper within ourselves than we ever have for strength and determination. To continue climbing in the face of enormous obstacles broadens our vision of what we can accomplish anywhere." - Carlos Buhler

My friend, Dave, and I were climbing in the Red Rocks area outside of Las Vegas. We had picked a route called Cat in the Hat which was definitely within our abilities, yet still an adventure. I had followed Dave up the first pitch, and now geared up for "the sharp end," to lead the second pitch. I started up the rough, slightly angled rock. Above me a wide crack split the rock, tending left. It was too wide for any of my protection. The only possible protection was a small horizontal notch in front of my face, but the sides angled outward; it would be difficult to get anything to stay in this gap. I fiddled with several different sizes of chocks. One seemed to fit, but it seemed liable to pull out.

I looked down. Dave was only about ten feet below me.

"What's up?" he asked.

"Nothing. Just... if this pulls it's going to be a long fall."
"Well?"

Well, indeed. The climbing above didn't look hard, but it was balancy, uncertain stuff. A low-angled slab - but no really positive holds, just the small, rounded nubbins of harder mineral deposits in the sandstone. The next safe spot was a ledge about ten feet up. If I fell and my piece of protection pulled out, the fall could be thirty feet or more.

I had to climb it. I had come here to climb and I couldn't make Dave lead everything. It was voluntary, dammit. And so I reached up, committed myself to the climbing, holding my breath and certain I would slip.

I moved up.

I reached the terrace above. The moment of transformation was not obvious, but as I continued up an interesting chimney the fear was gone. In its place came a focus and intensity of perception that made every motion purposeful, every thought pointed.

There is a physical component to this transformation, of course, as there is with any exercise. Climbing tones the entire body; in fact I've often noticed sore muscles that I didn't even know I had after an intense workout. It requires strength without bulk. This component of the transformation works with the others; as one becomes more aware of body and movement, so one becomes clearer and calmer.

Ultimately it is the self-knowledge gained through climbing that keeps me coming back to it. I am certain that other people gain the same benefits from other activities, yet climbing has maintained this mysterious hold on me. The totality of it, and the genuinely transformative effect it has had upon me, remain sacred and significant.

The answer for me was there the first time I climbed. After the terror came astonishment -- at a fantastically beautiful world I hadn't known existed -- and wonder. After climbing I felt rejuvenated and stronger, better able to see past the jumble of daily stresses and demands to what is really important in life: Courage. Grace. Humor. Humility.- Susan E.B. Schwartz

Every day I live a life I used to think was impossible for me. Every day this passion continues to grow. And every day I'm thankful for the walk in the woods that led me to the rock; and to the rock, that led me to myself. - Craig McGillvray

All quotes originally appeared in Climbing Magazine.

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Eye by Conscientia Clara
Talx
with
DarqSyde
Eye by Conscientia Clara

Little Sister,

Do what thou wilt shall be the whole of the Law.

You ask, " How would I best defend myself, if attacked in a parking lot?"

Enter the dojo and let us speak of Do-Oz: the Way of Oz. Being a professional warrior of over 2 decades, Do-Oz has been my guide in several 'live or die' situations. Liber Oz contains volumes of intuition. An example: each "Man has the right..." passage, when utilized as a Koan, becomes an entrance to Light in Extension. However, passage 5 - "Man has the right to kill those who would thwart these rights" - will be our guide tonight.

Konx - Ponder that statement at length...what rights are you willing to risk death for? Are they not manifestations of Will in action? When I know, in a hazardous scene, that I am in tune w/my Holy Guardian Angel (HGA), I Will to risk death rather than to disregard that all-too-rare sacred communiqué. To do otherwise would be contradictory to my 93 training. I choose to live and to die as the warrior that I am. Will you? With that in mind, be aware that in many circumstances, Magick is simply a 'go to' subroutine:

1. I desire my result with all my heart
2. I care not one whit if my result happens or not
3. Return. (to previous program)

This represents your decision to enact Liber OZ.

Om - As we talked about earlier, you have discovered (remembered) a trigger to reach your center. (The mind-set brought about by your sexual excitation.) This is the realm your HGA inhabits. This is your 'place' in the universe; you can do no wrong there. As you re-member more, you will re-member other triggers that take you there. The developed warrior can be in this place as soon as the warrior recognizes the need to be there. * Note: the more often you return to your place, the less you involve thought. Thought slows the warrior; thought can kill the warrior. "No think-Do!" - Mr. Miyagi. (Prophets are everywhere, if you but listen.) This is the realm of action, not re-action.

Pax - Now you are at the easiest part of the (survival) process; yet lack of experience here can make this the most difficult. (1) You made a conscious decision to enact Liber Oz; (2) Using your trigger, you returned to your 'place' of no-wrong; (3) You must lose your consciousness and trust the flow of your HGA. In the realm of no-thought, your HGA Wills to flow through you ... if you allow it! When your HGA flows, the particular 'right' technique required to win your survival situation will also flow. As the operator of your particular human being, you are already 'knowing' how to perform martial techniques. It is not necessary to study moves and techniques to employ them. One who studies technique but has not acquired the ability to center (enter the realm of HGA) will not be able to employ the techniques in a useful manner. Conversely, one who can center and allow HGA to flow - will survive. The decision whether to use a back elbow, a ridge hand, etc. can not be yours; to attempt to make it yours requires an

out-pouring of energy on your part. To allow your HGA to move your body parts as needed requires no energy - in or out - on your part.

A digression: Jean d'Arc 'heard voices' at the age of 13; at 17, (the soon-to-be King) Charles VII placed her in command of his troops. In 8 days she lifted the 8 month English siege of Orleans. Of course the 'church' was not ready for this uppity woman, so she was toasted (in a bad way).

The point being - it is unlikely Joan studied the Art of War. Who would teach these secrets to a girl in her pre-teens ? Probably when hearing voices, she was in her center & her HGA was 'Knowing & communicating' with her. Her skill flowed without her conscious direction. How often did the male warrior society allow a teenaged girl to be their leader ?

Be brave...Center...Flow.

Thanx for the smudge upon your last letter. Little Sister, you continue to 'arrive'. Let's visit again.

Your escort...
DarqSyde

Love is the law, love under will.
Be safe - when contesting the 'church' - wear asbestos.

Back to the Table of ContentsMagick of the Urpflanze
by Dionysos Thriambos
Pollination (Assyrian)

Do what thou wilt shall be the whole of the Law.
In the invocation pronounced by the Priest on the first step of the dais in the Ceremony of the Introit, a specific formula of magick is declared under the figure of vegetable growth:

...not unto Thee may we attain, unless Thine image be Love. Therefore by seed and root and stem and bud and leaf and flower and fruit do we invoke Thee.

The Priest indicates that the infinite can only be invoked as Love. The plant anatomy which follows must then be a diagram of the creative will, since "Love is the law, love under will." It is described in seven stages, which-like all creation-naturally progress from a hidden condition to a manifested one. These seven stages can be referred to the seven horizontal planes indicated by the emanations of the qabalistic Tree of Life, and, in turn, to the psychological model advanced in the qabalah. (See the accompanying table.)

The creative process begins with the SEED or Hidden Master. Work proceeds from an

inscrutable source, whose name is "Mystery of Mystery." It is buried in the dark substrate of reality (the "Night of Pan" beyond the Abyss), just as the seed is buried in the earth.

The seed sends forth a ROOT, a still-subterranean extension that begins its orientation towards the world of events, i.e. the Universe of Contraries. It engages-on the Chokmah-Binah- plane-the dual polarity which characterizes all phenomena below the Abyss.

This Urpflanze ("archetypal plant") which symbolizes the will breaks into light by shooting forth a STEM, a distinct impulse towards change which has been determined by the seed and provided for by the root.

Of these seven segments, the one of greatest interest to the magician is BUD, which is at the mid-point of the series and attributable to Sol. In the process of the passage of the will from its hidden origin to its manifested accomplishment, the BUD is the point of balance at which magick force can be brought to bear with the greatest effect. In Liber Aleph, Crowley specifically references the "bud-will" and its importance in the Work of the Sovereign Sanctuary of the Gnosis.

A transliteration of BUD reveals the principal officers of the Mass in the guise of Tarot trumps: B = The Magician (Deacon), U = The Hierophant (Priest), and D = The Empress (Priestess). The astrological glyphs which correspond to these trumps likewise are of note, since Taurus (U) and Venus (D) combine in the figure of Mercury (B).

The bud opens into a LEAF, the visible surface which is the characteristic expression of the plant.

The leaves support the FLOWER, which brings the plant into communication with other creatures through sight and scent, and provides for pollination with other plants.

The pollination of the flower culminates in the FRUIT, the finally manifested product of the process, which conceals within itself new seeds to perpetuate the creative pattern. The journey of the fruit in returning the seeds to the dark earth is emblematic of a different formula complementary to the one under discussion.

A couple of illustrations may help to elucidate the application of the present formula. One example is the creative work of OTO through MMM as an initiatory institution. In this case, the SEED is Baphomet, the Secret Master, possibly considered as the esoteric instruction concealed in the depths of the rituals themselves. The ROOT is the Grand Master who authorizes the enactment of the initiations and is the custodian of their form. The STEM is the Initiator who implements the ceremony. The BUD is the Candidate who enters into the Mysteries. The LEAF is the Lodge (or Chapter, or other body) that results from the collaboration of initiates. The FLOWER is the Order as a whole, visible to the initiate and the profane. And the FRUIT is the totality of human society to which the Order offers the Law and the message of Universal Brotherhood.

Another instance is the production of literature. Here, the SEED is the secret muse of the author, the inspiration which brings him or her into the process of writing. The author as the original container of the idea issuing from the muse is the ROOT. The author's work of writing is the STEM by which literature raises itself into view. The BUD is the text itself. The text shows its LEAF in its publication. The reader savors it like the appreciation of a FLOWER. And the FRUIT is its passage into the world of discourse in literary posterity-a passage towards which the present study is directed as it passes from stem to bud.

Urpflanze				
Sephiroth				
Psychology				
Will				
OTO				
Initiation				
Literary				
Endeavor				
SEED	Kether	Self		
(Yechidah)	The Hidden Master, "source and seed of life, love, liberty and light."			
Baphomet	Muse			
ROOT	Chokmah-			
Binah	Life Force			
(Chiah), Intuition				
(Neschemah)	Emergence of the Master's design into the Universe of Contraries			
Grand Master	Idea			
STEM	Chesed-			
Geburah	Consciousness			
(Ruach)	Realization of the design in a particular impulse toward change			
Initiator	Writing			
BUD	Tiphareth	Formulation of the impulse as intention, balanced between the		
Hidden and the Manifested	Candidate	Text		
LEAF	Netzach-			
Hod	Expression of the intention	Body of Initiates	Publication	
FLOWER	Yesod	Animal Soul		
(Nephesch)	Perception of the expression	Order	Reading	
FRUIT	Malkuth	Body (Guph)	The Manifested Result	Humanity
Posterity				

Love is the law, love under will.

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COVER ARTIST: Criss Piss

Criss Piss was the cover artist for this issue. This issue we began a feature of Criss' art which will continue over several issues. For the introductory article introducing his art,

[click here.](#)

[Detail from Ego Death #7 at left](#)

Art and Artists in This Issue

Ego Death #8 - Criss Piss

Ovid Incunabulus - Criss Piss

Chichen Itza Photograph - Soror Oalimn

Septagram - Soror Conscientia Clara

Fable - Martijn Benders

Child of the Sun - Sulis

Pentagram - Soror Conscientia Clara

Kephra - Soror Conscientia Clara

Eye - Soror Conscientia Clara

Untitled - Kiri Namtvedt

The Scarlet Letter is always looking for talented Thelemic artists.

If you are interested in submitting, please e-mail Soror Qadisha.

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[Back to the Table of Contents](#)The Rites of Eleusis,
Synchronicities & Ego Death

by Sr. Qadisha
Ovid Incunabulus by Criss Piss

Ovid Incunabulus by Criss Piss

Scarlet Woman Lodge has just finished another successful year of performances of the Rites of Eleusis. The Rites are always a very magical experience for those who participate in them. Just a few of some of the strangely magical synchronicities that have occurred during the Rites follow: the temple carpet was burned by a kamikazi charcoal briquet during a Mars rehearsal, an unhinged door fell over and knocked a plaque of the sun off of a wall during Sol, women have become pregnant right after Jupiter, members have had encounters with the law right after Mars, the temple owners secured a contract to host a lucrative S&M party at the temple during Saturn. (n.b. restriction and bondage are very Saturnian), and just this year a lunatic from another Thelemic organization started harassing me over the internet right after Luna. Everyone has their own strange tales to tell, but certainly the most momentous of these synchronicities was felt by the entire community a year ago on the Rite of Saturn. It was on this evening that an esteemed member of the community celebrated his Greater Feast. This was Brother Chris Piss.

Just before the Rites began this year, Soror Ariadne, Chris' widow, came upon a last will and testament among Chris' belongings. It was Chris' will that his vast library be donated to the Scarlet Woman Lodge. So on the anniversary of Chris' Greater Feast the Scarlet Woman Lodge became the proud owner of a wonderful library of many occult and rare books. The library is housed in Soror Ariadne's home and she has spent many long hours indexing all of the books and creating a check out system. The library is open to members twice per month. People from all over have started donating books so the library is growing!

Chris Piss embraced death as an integral part of life. It was appropriate then that he should die on the evening of the Rite of Saturn since Saturn is the planet of Binah, karma and reincarnation and other salient associations. Chris' exploration of death while he was alive took many forms, one of which was a stunning art series depicting skulls, titled "Ego Death #1", "Ego Death #2," etc. In memory of Chris' Greater Feast and in celebration of the opening of the library, The Scarlet Letter will begin featuring some of Chris' fine art beginning with this issue. If you have internet access, please look at the art in full color (<http://www.scarletwoman.org/scarlett/tslhome.htm>).

Click for full size

Thanks is due to Soror Ariadne, both for her time and dedication in administering the new library and for her permission to print this artwork.

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First Open Source Gnostic Church

Ecclesia Gnostica Universalis
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Do what thou wilt shall be the whole of the Law.

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Our church, Ecclesia Gnostica Universalis, or Universal Gnostic Church, is an international organization dedicated to the advancement of Light, Life, Love, and Liberty through alignment with the Law of Thelema. Ecclesia Gnostica Universalis (EGnU) was founded by a College of Bishops on the Fourth of July in the Year 2000 C.E.

Membership in Ecclesia Gnostica Universalis is available through baptism, confirmation, and dedication; advancement is independent of and does not require membership in or affiliation with any particular Order. It is a Church wherein all Thelemites may work together.

Much has been written about the history of the Gnostic Church, the value of apostolic succession, and other similar issues by those bent on proving the validity and authority of their own particular lineage and church. However, in Classical Gnosticism, the historical continuum of the visible cosmos was regarded as a creation of inferior and anti-spiritual ruling powers, the Archons. As such they considered it a prison in which the spirit or Divine Spark is trapped in exile. They believed that the goal of existence is to extract the sparks trapped in matter, so that they can return to their true spiritual home.

Ecclesia Gnostica Universalis does not accept or practice this extreme dualistic form of Classical Gnosticism. We acknowledge, as does Tantric theory, that the material elements, properly used, can assist us on the path to Gnosis. Yet there may be an element of truth to the myth of the Archons -- the desire for power and authority over others may hinder not only ones own spiritual progress, but may also become an obstacle for those who submit to that authority.

On the other hand, the value of the direct transmission from master to student of the essence of a spiritual practice cannot be denied. As the aim of Gnosticism is spiritual evolution, which in our opinion flourishes best in a heterogenous environment, our Bishops have received and worked transmission from a wide variety of sources: Wicca, The Golden Dawn, Ordo Templi Orientis, the Horus-Maat Lodge, the Nath and Kaula Tantras of India, and the Vajrayana Tantras of Tibet.

Thus, while following in the tradition of the Gnostic Churches of the past and present,

such as l'Église Gnostique de France, l'Église Gnostique Universelle, and Ecclesia Gnostica Catholica, we embrace a wider definition of Gnosis and inherit a colorful phantasmagoria of rites and rituals from the many gnostic traditions of the world.

If you are interested in our church, we invite you to join the Ecclesia Gnostica Universalis Community on LiveJournal where you can learn by interacting with members of the church.

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Yvain

or,

The Knight with the Lion

by

Chretien DeTroyes

Fl. 12th Century A.D.

Online Medieval and Classical Library Release #23

Originally written in Old French, sometime in the second half of the 12th Century A.D.,

by the court poet Chretien DeTroyes. Translation by W.W. Comfort, 1914.

The text of this edition is based on that published as CHRETIEN DETROYES:

ARTHURIAN ROMANCES, (Trans: W.W. Comfort; Everyman's Library, London, 1914).

This text is in the PUBLIC DOMAIN in the United States.

This electronic edition was edited, proofed, and prepared by Douglas B. Killings
(DeTroyes@EnterAct.COM), December 1996.

[Preparer's Note]

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PREPARER'S NOTE:

For background information and a discussion of Chretien DeTroyes' work, see W.W.

Comfort's Introduction to his translations, released in OMACL text #21: "Erec et Enide".

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ORIGINAL TEXT --

Kibler, William W. (Ed.): "Chretien DeTroyes: The Knight with the Lion, or Yvain (Garland Library of Medieval Literature 48A, New York & London, 1985). Original text with English translation (See Penguin Classics edition below).

OTHER TRANSLATIONS --

Cline, Ruth Harwood (Trans.): "Chretien DeTroyes: Yvain, or the Knight with the Lion" (University of Georgia Press, Athens GA, 1975).

Kibler, William W. & Carleton W. Carroll (Trans.): "Chretien DeTroyes: Arthurian Romances" (Penguin Classics, London, 1991). Contains translations of "Erec et Enide" (by Carroll), "Cliges", "Yvain", "Lancelot", and DeTroyes' incomplete "Perceval" (by Kibler). Highly recommended.

Owen, D.D.R (Trans.): "Chretien DeTroyes: Arthurian Romances" (Everyman Library, London, 1987). Contains translations of "Erec et Enide", "Cliges", "Yvain", "Lancelot", and DeTroyes' incomplete "Perceval". NOTE: This edition replaced W.W. Comfort's in the Everyman Library catalogue. Highly recommended.

RECOMMENDED READING --

Anonymous: "Yvain and Gawain", "Sir Percyvell of Gales", and "The Anturs of Arther" (Ed: Maldwyn Mills; Everyman, London, 1992). NOTE: Texts are in Middle-English; "Yvain and Gawain" is a Middle-English work based almost exclusively on Chretien DeTroyes' "Yvain".

Malory, Sir Thomas: "Le Morte D'Arthur" (Ed: Janet Cowen; Penguin Classics, London, 1969).

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Yvain

or,
The Knight with the Lion
Part I: Vv.1 - Vv. 2328
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(Vv. 1-174.) Arthur, the good King of Britain, whose prowess teaches us that we, too, should be brave and courteous, held a rich and royal court upon that precious feast-day which is always known by the name of Pentecost. (1) The court was at Carduel in Wales. When the meal was finished, the knights betook themselves whither they were summoned by the ladies, damsels, and maidens. Some told stories; others spoke of love, of the trials and sorrows, as well as of the great blessings, which often fall to the members of its order, which was rich and flourishing in those days of old. But now its followers are few, having deserted it almost to a man, so that love is much abased. For lovers used to deserve to be considered courteous, brave, generous, and honourable. But now love is a laughing-stock, for those who have no intelligence of it assert that they love, and in that they lie. Thus they utter a mockery and lie by boasting where they have no right. (2) But let us leave those who are still alive, to speak of those of former time. For, I take it, a courteous man, though dead, is worth more than a living knave. So it is my pleasure to relate a matter quite worthy of heed concerning the King whose fame was such that men still speak of him far and near; and I agree with the opinion of the Bretons that his name will live on for evermore. And in connection with him we call to mind those goodly chosen knights who spent themselves for honour's sake. But upon this day of which I speak, great was their astonishment at seeing the King quit their presence; and there were some who felt chagrined, and who did not mince their words, never before having seen the King, on the occasion of such a feast, enter his own chamber either to sleep or to seek repose. But this day it came about that the Queen detained him, and he remained so long at her side that he forgot himself and fell asleep. Outside the chamber door were Dodinel, Sagremor, and Kay, my lord Gawain, my lord Yvain, and with them Calogrenant, a very comely knight, who had begun to tell them a tale, though it was not to his credit, but rather to his shame. The Queen could hear him as he told his tale, and rising from beside the King, she came upon them so stealthily that before any caught sight of her, she had fallen, as it were, right in their midst. Calogrenant alone jumped up quickly when he saw her come. Then Kay, who was very quarrelsome, mean, sarcastic, and abusive, said to him: "By the Lord, Calogrenant, I see you are very bold and forward now, and certainly it pleases me to see you the most courteous of us all. And I know that you are quite persuaded of your own excellence, for that is in keeping with your little sense. And of course it is natural that my lady should suppose that you surpass us all in courtesy and bravery. We failed to rise through sloth, forsooth, or because we did not care! Upon my word, it is not so, my lord; but we did not see my lady until you had risen first." "Really, Kay," the Queen then says, "I think you would burst if you could not pour out the poison of which you are so full. You are troublesome and mean thus to annoy your companions." "Lady," says Kay, "if we are not better for your company, at least let us not lose by it. I am not aware that I said anything for which I ought to be accused, and so I pray you say no more. It is impolite

and foolish to keep up a vain dispute. This argument should go no further, nor should any one try to make more of it. But since there must be no more high words, command him to continue the tale he had begun." Thereupon Calogrenant prepares to reply in this fashion: "My lord, little do I care about the quarrel, which matters little and affects me not. If you have vented your scorn on me, I shall never be harmed by it. You have often spoken insultingly, my lord Kay, to braver and better men than I, for you are given to this kind of thing. The manure-pile will always stink, (3) and gadflies sting, and bees will hum, and so a bore will torment and make a nuisance of himself. However, with my lady's leave, I'll not continue my tale to-day, and I beg her to say no more about it, and kindly not give me any unwelcome command." "Lady," says Kay, "all those who are here will be in your debt, for they are desirous to hear it out. Don't do it as a favour to me! But by the faith you owe the King, your lord and mine, command him to continue, and you will do well." "Calogrenant," the Queen then says, "do not mind the attack of my lord Kay the seneschal. He is so accustomed to evil speech that one cannot punish him for it. I command and request you not to be angered because of him, nor should you fail on his account to say something which it will please us all to hear; if you wish to preserve my good-will, pray begin the tale anew." "Surely, lady, it is a very unwelcome command you lay upon me. Rather than tell any more of my tale to-day, I would have one eye plucked out, if I did not fear your displeasure. Yet will I perform your behest, however distasteful it may be. Then since you will have it so, give heed. Let your heart and ears be mine. For words, though heard, are lost unless understood within the heart. Some men there are who give consent to what they hear but do not understand: these men have the hearing alone. For the moment the heart fails to understand, the word falls upon the ears simply as the wind that blows, without stopping to tarry there; rather it quickly passes on if the heart is not so awake as to be ready to receive it. For the heart alone can receive it when it comes along, and shut it up within. The ears are the path and channel by which the voice can reach the heart, while the heart receives within the bosom the voice which enters through the ear. Now, whoever will heed my words, must surrender to me his heart and ears, for I am not going to speak of a dream, an idle tale, or lie, with which many another has regaled you, but rather shall I speak of what I saw.

(Vv. 175-268.) "It happened seven years ago that, lonely as a countryman, I was making my way in search of adventures, fully armed as a knight should be, when I came upon a road leading off to the right into a thick forest. The road there was very bad, full of briars and thorns. In spite of the trouble and inconvenience, I followed the road and path. Almost the entire day I went thus riding until I emerged from the forest of Broceliande. (4) Out from the forest I passed into the open country where I saw a wooden tower at the distance of half a Welsh league: it may have been so far, but it was not anymore. Proceeding faster than a walk, I drew near and saw the palisade and moat all round it, deep and wide, and standing upon the bridge, with a moulted falcon upon his wrist, I saw the master of the castle. I had no sooner saluted him than he came forward to hold my stirrup and invited me to dismount. I did so, for it was useless to deny that I was in need of a lodging-place. Then he told me more than a hundred times at once that blessed was the road by which I had come thither. Meanwhile, we crossed the bridge, and passing through the gate, found ourselves in the courtyard. In the

middle of the courtyard of this vavasor, to whom may God repay such joy and honour as he bestowed upon me that night, there hung a gong not of iron or wood, I trow, but all of copper. Upon this gong the vavasor struck three times with a hammer which hung on a post close by. Those who were upstairs in the house, upon hearing his voice and the sound, came out into the yard below. Some took my horse which the good vavasor was holding; and I saw coming toward me a very fair and gentle maid. On looking at her narrowly I saw she was tall and slim and straight. Skilful she was in disarming me, which she did gently and with address; then, when she had robed me in a short mantle of scarlet stuff spotted with a peacock's plumes, all the others left us there, so that she and I remained alone. This pleased me well, for I needed naught else to look upon. Then she took me to sit down in the prettiest little field, shut in by a wall all round about. There I found her so elegant, so fair of speech and so well informed, of such pleasing manners and character, that it was a delight to be there, and I could have wished never to be compelled to move. But as ill luck would have it, when night came on, and the time for supper had arrived. The vavasor came to look for me. No more delay was possible, so I complied with his request. Of the supper I will only say that it was all after my heart, seeing that the damsel took her seat at the table just in front of me. After the supper the vavasor admitted to me that, though he had lodged many an errant knight, he knew not how long it had been since he had welcomed one in search of adventure. Then, as a favour, he begged of me to return by way of his residence, if I could make it possible. So I said to him: 'Right gladly, sire!' for a refusal would have been impolite, and that was the least I could do for such a host.

(Vv. 269-580.) That night, indeed, I was well lodged, and as soon as the morning light appeared, I found my steed ready saddled, as I had requested the night before; thus my request was carried out. My kind host and his dear daughter I commended to the Holy Spirit, and, after taking leave of all, I got away as soon as possible. I had not proceeded far from my stopping-place when I came to a clearing, where there were some wild bulls at large; they were fighting among themselves and making such a dreadful and horrible noise that if the truth be known, I drew back in fear, for there is no beast so fierce and dangerous as a bull. I saw sitting upon a stump, with a great club in his hand, a rustic lout, as black as a mulberry, indescribably big and hideous; indeed, so passing ugly was the creature that no word of mouth could do him justice. On drawing near to this fellow, I saw that his head was bigger than that of a horse or of any other beast; that his hair was in tufts, leaving his forehead bare for a width of more than two spans; that his ears were big and mossy, just like those of an elephant; his eyebrows were heavy and his face was flat; his eyes were those of an owl, and his nose was like a cat's; his jowls were split like a wolf, and his teeth were sharp and yellow like a wild boar's; his beard was black and his whiskers twisted; his chin merged into his chest and his backbone was long, but twisted and hunched. (5) There he stood, leaning upon his club and accoutred in a strange garb, consisting not of cotton or wool, but rather of the hides recently flayed from two bulls or two beeves: these he wore hanging from his neck. The fellow leaped up straightway when he saw me drawing near. I do not know whether he was going to strike me or what he intended to do, but I was prepared to stand him off, until I saw him stop and stand stock-still upon a tree trunk, where he stood full seventeen feet in height. Then he gazed at me but spoke not a word, any more than a

beast would have done. And I supposed that he had not his senses or was drunk. However, I made bold to say to him: 'Come, let me know whether thou art a creature of good or not.' And he replied: 'I am a man.' 'What kind of a man art thou?' 'Such as thou seest me to be: I am by no means otherwise.' 'What dost thou here?' 'I was here, tending these cattle in this wood.' 'Wert thou really tending them? By Saint Peter of Rome! They know not the command of any man. I guess one cannot possibly guard wild beasts in a plain or wood or anywhere else unless they are tied or confined inside.' 'Well, I tend and have control of these beasts so that they will never leave this neighbourhood.' 'How dost thou do that? Come, tell me now!' 'There is not one of them that dares to move when they see me coming. For when I can get hold of one I give its two horns such a wrench with my hard, strong hands that the others tremble with fear, and gather at once round about me as if to ask for mercy. No one could venture here but me, for if he should go among them he would be straightway done to death. In this way I am master of my beasts. And now thou must tell me in turn what kind of a man thou art, and what thou seekest here.' 'I am, as thou seest, a knight seeking for what I cannot find; long have I sought without success.' 'And what is this thou fain wouldst find?' 'Some adventure whereby to test my prowess and my bravery. Now I beg and urgently request thee to give me some counsel, if possible, concerning some adventure or marvellous thing.' Says he: 'Thou wilt have to do without, for I know nothing of adventure, nor did I ever hear tell of such. But if thou wouldst go to a certain spring here hard by and shouldst comply with the practice there, thou wouldst not easily come back again. Close by here thou canst easily find a path which will lead thee thither. If thou wouldst go aright, follow the straight path, otherwise thou mayst easily go astray among the many other paths. Thou shalt see the spring which boils, though the water is colder than marble. It is shadowed by the fairest tree that ever Nature formed, for its foliage is evergreen, regardless of the winter's cold, and an iron basin is hanging there by a chain long enough to reach the spring. And beside the spring thou shalt find a massive stone, as thou shalt see, but whose nature I cannot explain, never having seen its like. On the other side a chapel stands, small, but very beautiful. If thou wilt take of the water in the basin and spill it upon the stone, thou shalt see such a storm come up that not a beast will remain within this wood; every doe, star, deer, boar, and bird will issue forth. For thou shalt see such lightning-bolts descend, such blowing of gales and crashing of trees, such torrents fall, such thunder and lightning, that, if thou canst escape from them without trouble and mischance, thou wilt be more fortunate than ever any knight was yet.' I left the fellow then, after he had pointed out the way. It must have been after nine o'clock and might have been drawing on toward noon, when I espied the tree and the chapel. I can truly say that this tree was the finest pine that ever grew on earth. I do not believe that it ever rained so hard that a drop of water could penetrate it, but would rather drip from the outer branches. From the tree I saw the basin hanging, (6) of the finest gold that was ever for sale in any fair. As for the spring, you may take my word that it was boiling like hot water. The stone was of emerald, with holes in it like a cask, and there were four rubies underneath, more radiant and red than is the morning sun when it rises in the east. Now not one word will I say which is not true. I wished to see the marvellous appearing of the tempest and the storm; but therein I was not wise, for I would gladly have repented, if I could, when I had sprinkled the perforated stone with the water from the basin. But I fear I poured too much, for straightway I saw the

heavens so break loose that from more than fourteen directions the lightning blinded my eyes, and all at once the clouds let fall snow and rain and hail. The storm was so fierce and terrible that a hundred times I thought I should be killed by the bolts which fell about me and by the trees which were rent apart. Know that I was in great distress until the uproar was appeased. But God gave me such comfort that the storm did not continue long, and all the winds died down again. The winds dared not blow against God's will. And when I saw the air clear and serene I was filled with joy again. For I have observed that joy quickly causes trouble to be forgot. As soon as the storm was completely past, I saw so many birds gathered in the pine tree (if any one will believe my words) that not a branch or twig was to be seen which was not entirely covered with birds. (7) The tree was all the more lovely then, for all the birds sang in harmony, yet the note of each was different, so that I never heard one singing another's note. I, too, rejoiced in their joyousness, and listened to them until they had sung their service through, for I have never heard such happy song, nor do I think any one else will hear it, unless he goes to listen to what filled me with such joy and bliss that I was lost in rapture. I stayed there until I heard some knights coming, as I thought it seemed that there must be ten of them. But all the noise and commotion was made by the approach of a single knight. When I saw him coming on alone I quickly caught my steed and made no delay in mounting him. And the knight, as if with evil intent, came on swifter than an eagle, looking as fierce as a lion. From as far as his voice could reach he began to challenge me, and said: 'Vassal, without provocation you have caused me shame and harm. If there was any quarrel between us you should first have challenged me, or at least sought justice before attacking me. But, sir vassal, if it be within my power, upon you shall fall the punishment for the damage which is evident. About me here lies the evidence of my woods destroyed. He who has suffered has the right to complain. And I have good reason to complain that you have driven me from my house with lightning-bolt and rain. You have made trouble for me, and cursed be he who thinks it fair. For within my own woods and town you have made such an attack upon me that resources of men of arms and of fortifications would have been of no avail to me; no man could have been secure, even if he had been in a fortress of solid stone and wood. But be assured that from this moment there shall be neither truce nor peace between us.' At these words we rushed together, each one holding his shield well gripped and covering himself with it. The knight had a good horse and a stout lance, and was doubtless a whole head taller than I. Thus, I was altogether at a disadvantage, being shorter than he, while his horse was stronger than mine. You may be sure that I will tell the facts, in order to cover up my shame. With intent to do my best, I dealt him as hard a blow as I could give, striking the top of his shield, and I put all my strength into it with such effect that my lance flew all to splinters. His lance remained entire, being very heavy and bigger than any knight's lance I ever saw. And the knight struck me with it so heavily that he knocked me over my horse's crupper and laid me flat upon the ground, where he left me ashamed and exhausted, without bestowing another glance upon me. He took my horse, but me he left, and started back by the way he came. And I, who knew not what to do, remained there in pain and with troubled thoughts. Seating myself beside the spring I rested there awhile, not daring to follow after the knight for fear of committing some rash act of madness. And, indeed, had I had the courage, I knew not what had become of him. Finally, it occurred to me that I would keep my promise to my

host and would return by way of his dwelling. This idea pleased me, and so I did. I laid off all my arms in order to proceed more easily, and thus with shame I retraced my steps. When I reached his home that night, I found my host to be the same good-natured and courteous man as I had before discovered him to be. I could not observe that either his daughter or he himself welcomed me any less gladly, or did me any less honour than they had done the night before. I am indebted to them for the great honour they all did me in that house; and they even said that, so far as they knew or had heard tell, no one had ever escaped, without being killed or kept a prisoner, from the place whence I returned. Thus I went and thus I returned, feeling, as I did so, deeply ashamed. So I have foolishly told you the story which I never wished to tell again."

(Vv. 581-648.) "By my head," cries my lord Yvain, "you are my own cousin-german, and we ought to love each other well. But I must consider you as mad to have concealed this from me so long. If I call you mad, I beg you not to be incensed. For if I can, and if I obtain the leave, I shall go to avenge your shame." "It is evident that we have dined," says Kay, with his ever-ready speech; "there are more words in a pot full of wine than in a whole barrel of beer. (8) They say that a cat is merry when full. After dinner no one stirs, but each one is ready to slay Noradin, (9) and you will take vengeance on Forre! Are your saddle-cloths ready stuffed, and your iron greaves polished, and your banners unfurled? Come now, in God's name, my lord Yvain, is it to-night or to-morrow that you start? Tell us, fair sire, when you will start for this rude test, for we would fain convoy you thither. There will be no provost or constable who will not gladly escort you. And however it may be, I beg that you will not go without taking leave of us; and if you have a bad dream to-night, by all means stay at home!" "The devil, Sir Kay," the Queen replies, "are you beside yourself that your tongue always runs on so? Cursed be your tongue which is so full of bitterness! Surely your tongue must hate you, for it says the worst it knows to every man. Damned be any tongue that never ceases to speak ill! As for your tongue, it babbles so that it makes you hated everywhere. It cannot do you greater treachery. See here: if it were mine, I would accuse it of treason. Any man that cannot be cured by punishment ought to be tied like a madman in front of the chancel in the church." "Really, madame," says my lord Yvain, "his impudence matters not to me. In every court my lord Kay has so much ability, knowledge, and worth that he will never be deaf or dumb. He has the wit to reply wisely and courteously to all that is mean, and this he has always done. You well know if I lie in saying so. But I have no desire to dispute or to begin our foolishness again. For he who deals the first blow does not always win the fight, but rather he who gains revenge. He who fights with his companion had better fight against some stranger. I do not wish to be like the hound that stiffens up and growls when another dog yaps at him."

(Vv. 649-722.) While they were talking thus, the King came out of his room where he had been all this time asleep. And when the knights saw him they all sprang to their feet before him, but he made them at once sit down again. He took his place beside the Queen, who repeated to him word for word, with her customary skill, the story of Calogrenant. The King listened eagerly to it, and then he swore three mighty oaths by the soul of his father Utherpendragon, and by the soul of his son, and of his mother too, that he would go to see that spring before a fortnight should have passed; and he would

see the storm and the marvels there by reaching it on the eve of my lord Saint John the Baptist's feast; there he would spend the night, and all who wished might accompany him. All the court thought well of this, for the knights and the young bachelors were very eager to make the expedition. But despite the general joy and satisfaction my lord Yvain was much chagrined, for he intended to go there all alone; so he was grieved and much put out because of the King who planned to go. The chief cause of his displeasure was that he knew that my lord Kay, to whom the favour would not be refused if he should solicit it, would secure the battle rather than he himself, or else perchance my lord Gawain would first ask for it. If either one of these two should make request, the favour would never be refused him. But, having no desire for their company, he resolves not to wait for them, but to go off alone, if possible, whether it be to his gain or hurt. And whoever may stay behind, he intends to be on the third day in the forest of Broceliande, and there to seek if possibly he may find the narrow wooded path for which he yearns eagerly, and the plain with the strong castle, and the pleasure and delight of the courteous damsel, who is so charming and fair, and with the damsel her worthy sire, who is so honourable and nobly born that he strives to dispense honour. Then he will see the bulls in the clearing, with the giant boor who watches them. Great is his desire to see this fellow, who is so stout and big and ugly and deformed, and as black as a smith. Then, too, he will see, if possible, the stone and the spring itself, and the basin and the birds in the pine-tree, and he will make it rain and blow. But of all this he will not boast, nor, if he can help it, shall any one know of his purpose until he shall have received from it either great humiliation or great renown: then let the facts be known.

(Vv. 723-746.) My lord Yvain gets away from the court without any one meeting him, and proceeds alone to his lodging place. There he found all his household, and gave orders to have his horse saddled; then, calling one of his squires who was privy to his every thought, he says: "Come now, follow me outside yonder, and bring me my arms. I shall go out at once through yonder gate upon my palfrey. For thy part, do not delay, for I have a long road to travel. Have my steed well shod, and bring him quickly where I am; then shalt thou lead back my palfrey. But take good care, I adjure thee, if any one questions thee about me, to give him no satisfaction. Otherwise, whatever thy confidence in me, thou need never again count on my goodwill." "Sire," he says, "all will be well, for no one shall learn anything from me. Proceed, and I shall follow you."

(Vv. 747-906.) My lord Yvain mounts at once, intending to avenge, if possible, his cousin's disgrace before he returns. The squire ran for the arms and steed; he mounted at once without delay, since he was already equipped with shoes and nails. Then he followed his master's track until he saw him standing mounted, waiting to one side of the road in a place apart. He brought him his harness and equipment, and then accoutred him. My lord Yvain made no delay after putting on his arms, but hastily made his way each day over the mountains and through the valleys, through the forests long and wide, through strange and wild country, passing through many gruesome spots, many a danger and many a strait, until he came directly to the path, which was full of brambles and dark enough; then he felt he was safe at last, and could not now lose his way. Whoever may have to pay the cost, he will not stop until he sees the pine which shades the spring and stone, and the tempest of hail and rain and thunder and wind. That night,

you may be sure, he had such lodging as he desired, for he found the vavasor to be even more polite and courteous than he had been told, and in the damsel he perceived a hundred times more sense and beauty than Calogrenant had spoken of, for one cannot rehearse the sum of a lady's or a good man's qualities. The moment such a man devotes himself to virtue, his story cannot be summed up or told, for no tongue could estimate the honourable deeds of such a gentleman. My lord Yvain was well content with the excellent lodging he had that night, and when he entered the clearing the next day, he met the bulls and the rustic boor who showed him the way to take. But more than a hundred times he crossed himself at sight of the monster before him -- how Nature had ever been able to form such a hideous, ugly creature. Then to the spring he made his way, and found there all that he wished to see. Without hesitation and without sitting down he poured the basin full of water upon the stone, when straightway it began to blow and rain, and such a storm was caused as had been foretold. And when God had appeased the storm, the birds came to perch upon the pine, and sang their joyous songs up above the perilous spring. But before their jubilee had ceased there came the knight, more blazing with wrath than a burning log, and making as much noise as if he were chasing a lusty stag. As soon as they espied each other they rushed together and displayed the mortal hate they bore. Each one carried a stiff, stout lance, with which they dealt such mighty blows that they pierced the shields about their necks, and cut the meshes of their hauberks; their lances are splintered and sprung, while the fragments are cast high in air. Then each attacks the other with his sword, and in the strife they cut the straps of the shields away, and cut the shields all to bits from end to end, so that the shreds hang down, no longer serving as covering or defence; for they have so split them up that they bring down the gleaming blades upon their sides, their arms, and hips. Fierce, indeed, is their assault; yet they do not budge from their standing-place any more than would two blocks of stone. Never were there two knights so intent upon each other's death. They are careful not to waste their blows, but lay them on as best they may; they strike and bend their helmets, and they send the meshes of their hauberks flying so, that they draw not a little blood, for the hauberks are so hot with their body's heat that they hardly serve as more protection than a coat. As they drive the sword-point at the face, it is marvellous that so fierce and bitter a strife should last so long. But both are possessed of such courage that one would not for aught retreat a foot before his adversary until he had wounded him to death. Yet, in this respect they were very honourable in not trying or deigning to strike or harm their steeds in any way; but they sat astride their steeds without putting foot to earth, which made the fight more elegant. At last my lord Yvain crushed the helmet of the knight, whom the blow stunned and made so faint that he swooned away, never having received such a cruel blow before. Beneath his kerchief his head was split to the very brains, so that the meshes of his bright hauberk were stained with the brains and blood, all of which caused him such intense pain that his heart almost ceased to beat. He had good reason then to flee, for he felt that he had a mortal wound, and that further resistance would not avail. With this thought in mind he quickly made his escape toward his town, where the bridge was lowered and the gate quickly opened for him; meanwhile my lord Yvain at once spurs after him at topmost speed. As a gerfalcon swoops upon a crane when he sees him rising from afar, and then draws so near to him that he is about to seize him, yet misses him, so flees the knight, with Yvain pressing him so close that he can almost throw his

arm about him, and yet cannot quite come up with him, though he is so close that he can hear him groan for the pain he feels. While the one exerts himself in flight the other strives in pursuit of him, fearing to have wasted his effort unless he takes him alive or dead; for he still recalls the mocking words which my lord Kay had addressed to him. He had not yet carried out the pledge which he had given to his cousin; nor will they believe his word unless he returns with the evidence. The knight led him a rapid chase to the gate of his town, where they entered in; but finding no man or woman in the streets through which they passed, they both rode swiftly on till they came to the palace-gate.

(Vv. 907-1054.) The gate was very high and wide, yet it had such a narrow entrance-way that two men or two horses could scarcely enter abreast or pass without interference or great difficulty; for it was constructed just like a trap which is set for the rat on mischief bent, and which has a blade above ready to fall and strike and catch, and which is suddenly released whenever anything, however gently, comes in contact with the spring. In like fashion, beneath the gate there were two springs connected with a portcullis up above, edged with iron and very sharp. If anything stepped upon this contrivance the gate descended from above, and whoever below was struck by the gate was caught and mangled. Precisely in the middle the passage lay as narrow as if it were a beaten track. Straight through it exactly the knight rushed on, with my lord Yvain madly following him apace, and so close to him that he held him by the saddle-bow behind. It was well for him that he was stretched forward, for had it not been for this piece of luck he would have been cut quite through; for his horse stepped upon the wooden spring which kept the portcullis in place. Like a hellish devil the gate dropped down, catching the saddle and the horse's haunches, which it cut off clean. But, thank God, my lord Yvain was only slightly touched when it grazed his back so closely that it cut both his spurs off even with his heels. And while he thus fell in dismay, the other with his mortal wound escaped him, as you now shall see. Farther on there was another gate just like the one they had just passed; through this the knight made his escape, and the gate descended behind him. Thus my lord Yvain was caught, very much concerned and discomfited as he finds himself shut in this hallway, which was all studded with gilded nails, and whose walls were cunningly decorated with precious paints. (10) But about nothing was he so worried as not to know what had become of the knight. While he was in this narrow place, he heard open the door of a little adjoining room, and there came forth alone a fair and charming maiden who closed the door again after her. When she found my lord Yvain, at first she was sore dismayed. (11) "Surely, sir knight," she says, "I fear you have come in an evil hour. If you are seen here, you will be all cut to pieces. For my lord is mortally wounded, and I know it is you who have been the death of him. My lady is in such a state of grief, and her people about her are crying so that they are ready to die with rage; and, moreover, they know you to be inside. But as yet their grief is such that they are unable to attend to you. The moment they come to attack you, they cannot fail to kill or capture you, as they may choose." And my lord Yvain replies to her: "If God will they shall never kill me, nor shall I fall into their hands." "No," she says, "for I shall do my utmost to assist you. It is not manly to cherish fear. So I hold you to be a man of courage, when you are not dismayed. And rest assured that if I could I would help you and treat you honourably, as you in turn would do for me. Once my lady sent me on an errand to the King's court, and

I suppose I was not so experienced or courteous or so well behaved as a maiden ought to be; at any rate, there was not a knight there who deigned to say a word to me except you alone who stand here now; but you, in your kindness, honoured and aided me. For the honour you did me then I shall now reward you. I know full well what your name is, and I recognised you at once: your name is my lord Yvain. You may be sure and certain that if you take my advice you will never be caught or treated ill. Please take this little ring of mine, which you will return when I shall have delivered you." (12) Then she handed him the little ring and told him that its effect was like that of the bark which covers the wood so that it cannot be seen; but it must be worn so that the stone is within the palm; then he who wears the ring upon his finger need have no concern for anything; for no one, however sharp his eyes may be, will be able to see him any more than the wood which is covered by the outside bark. All this is pleasing to my lord Yvain. And when she had told him this, she led him to a seat upon a couch covered with a quilt so rich that the Duke of Austria had none such, and she told him that if he cared for something to eat she would fetch it for him; and he replied that he would gladly do so. Running quickly into the chamber, she presently returned, bringing a roasted fowl and a cake, a cloth, a full pot of good grape-wine covered with a white drinking-cup; all this she offered to him to eat. And he, who stood in need of food, very gladly ate and drank.

(Vv. 1055-1172.) By the time he had finished his meal the knights were astir inside looking for him and eager to avenge their lord, who was already stretched upon his bier. Then the damsel said to Yvain: "Friend, do you hear them all seeking you? There is a great noise and uproar brewing. But whoever may come or go, do not stir for any noise of theirs, for they can never discover you if you do not move from this couch. Presently you will see this room all full of ill-disposed and hostile people, who will think to find you here; and I make no doubt that they will bring the body here before interment, and they will begin to search for you under the seats and the beds. It will be amusing for a man who is not afraid when he sees people searching so fruitlessly, for they will all be so blind, so undone, and so misguided that they will be beside themselves with rage. I cannot tell you more just now, for I dare no longer tarry here. But I may thank God for giving me the chance and the opportunity to do some service to please you, as I yearned to do." Then she turned away, and when she was gone all the crowd with one accord had come from both sides to the gates, armed with clubs and swords. There was a mighty crowd and press of hostile people surging about, when they espied in front of the gate the half of the horse which had been cut down. Then they felt very sure that when the gates were opened they would find inside him whose life they wished to take. Then they caused to be drawn up those gates which had been the death of many men. But since no spring or trap was laid for their passage they all came through abreast. Then they found at the threshold the other half of the horse that had been killed; but none of them had sharp enough eyes to see my lord Yvain, whom they would gladly have killed; and he saw them beside themselves with rage and fury, as they said: "How can this be? For there is no door or window here through which anything could escape, unless it be a bird, a squirrel, or marmot, or some other even smaller animal; for the windows are barred, and the gates were closed as soon as my lord passed through. The body is in here, dead or alive, since there is no sign of it outside there; we can see more than half of the saddle in here, but of him we see nothing, except the spurs which

fell down severed from his feet. Now let us cease this idle talk, and search in all these comers, for he is surely in here still, or else we are all enchanted, or the evil spirits have filched him away from us." Thus they all, aflame with rage, sought him about the room, beating upon the walls, and beds, and seats. But the couch upon which he lay was spared and missed the blows, so that he was not struck or touched. But all about they thrashed enough, and raised an uproar in the room with their clubs, like a blind man who pounds as he goes about his search. While they were poking about under the beds and the stools, there entered one of the most beautiful ladies that any earthly creature ever saw. Word or mention was never made of such a fair Christian dame, and yet she was so crazed with grief that she was on the point of taking her life. All at once she cried out at the top of her voice, and then fell prostrate in a swoon. And when she had been picked up she began to claw herself and tear her hair, like a woman who had lost her mind. She tears her hair and rips her dress, and faints at every step she takes; nor can anything comfort her when she sees her husband borne along lifeless in the bier; for her happiness is at an end, and so she made her loud lament. The holy water and the cross and the tapers were borne in advance by the nuns from a convent; then came missals and censers and the priests, who pronounce the final absolution required for the wretched soul.

(Vv. 1173-1242.) My lord Yvain heard the cries and the grief that can never be described, for no one could describe it, nor was such ever set down in a book. The procession passed, but in the middle of the room a great crowd gathered about the bier, for the fresh warm blood trickled out again from the dead man's wound, and this betokened certainly that the man was still surely present who had fought the battle and had killed and defeated him. Then they sought and searched everywhere, and turned and stirred up everything, until they were all in a sweat with the trouble and the press which had been caused by the sight of the trickling crimson blood. Then my lord Yvain was well struck and beaten where he lay, but not for that did he stir at all. And the people became more and more distraught because of the wounds which burst open, and they marvelled why they bled, without knowing whose fault it was. (13) And each one to his neighbour said: "The murderer is among us here, and yet we do not see him, which is passing strange and mysterious." At this the lady showed such grief that she made an attempt upon her life, and cried as if beside herself: "All God, then will the murderer not be found, the traitor who took my good lord's life? Good? Aye, the best of the good, indeed! True God, Thine will be the fault if Thou dost let him thus escape. No other man than Thou should I blame for it who dost hide him from my sight. Such a wonder was never seen, nor such injustice, as Thou dost to me in not allowing me even to see the man who must be so close to me. When I cannot see him, I may well say that some demon or spirit has interposed himself between us, so that I am under a spell. Or else he is a coward and is afraid of me: he must be a craven to stand in awe of me, and it is an act of cowardice not to show himself before me. Ah, thou spirit, craven thing! Why art thou so in fear of me, when before my lord thou weft so brave? O empty and elusive thing, why cannot I have thee in my power? Why cannot I lay hands upon thee now? But how could it ever come about that thou didst kill my lord, unless it was done by treachery? Surely my lord would never have met defeat at thy hands had he seen thee face to face. For neither God nor man ever knew of his like, nor is there any like

him now. Surely, hadst thou been a mortal man, thou wouldst never have dared to withstand my lord, for no one could compare with him." Thus the lady struggles with herself, and thus she contends and exhausts herself. And her people with her, for their part, show the greatest possible grief as they carry off the body to burial. After their long efforts and search they are completely exhausted by the quest, and give it up from weariness, inasmuch as they can find no one who is in any way guilty. The nuns and priests, having already finished the service, had returned from the church and were gone to the burial. But to all this the damsel in her chamber paid no heed. Her thoughts are with my lord Yvain, and, coming quickly, she said to him: "Fair sir, these people have been seeking you in force. They have raised a great tumult here, and have poked about in all the corners more diligently than a hunting-dog goes ferreting a partridge or a quail. Doubtless you have been afraid." "Upon my word, you are right," says he: "I never thought to be so afraid. And yet, if it were possible I should gladly look out through some window or aperture at the procession and the corpse." Yet he had no interest in either the corpse or the procession, for he would gladly have seen them all burned, even had it cost him a thousand marks. A thousand marks? Three thousand, verily, upon my word. But he said it because of the lady of the town, of whom he wished to catch a glimpse. So the damsel placed him at a little window, and repaid him as well as she could for the honour which he had done her. From this window my lord Yvain spies the fair lady, as she says: "Sire, may God have mercy upon your soul! For never, I verily believe, did any knight ever sit in saddle who was your equal in any respect. No other knight, my fair sweet lord, ever possessed your honour or courtesy. Generosity was your friend and boldness your companion. May your soul rest among the saints, my fair dear lord." Then she strikes and tears whatever she can lay her hands upon. Whatever the outcome may be, it is hard for my lord Yvain to restrain himself from running forward to seize her hands. But the damsel begs and advises him, and even urgently commands him, though with courtesy and graciousness, not to commit any rash deed, saying: "You are well off here. Do not stir for any cause until this grief shall be assuaged; let these people all depart, as they will do presently. If you act as I advise, in accordance with my views, great advantage may come to you. It will be best for you to remain seated here, and watch the people inside and out as they pass along the way without their seeing you. But take care not to speak violently, for I hold that man to be rather imprudent than brave who goes too far and loses his self-restraint and commits some deed of violence the moment he has the time and chance. So if you cherish some rash thought be careful not to utter it. The wise man conceals his imprudent thought and works out righteousness if he can. So wisely take good care not to risk your head, for which they would accept no ransom. Be considerate of yourself and remember my advice. Rest assured until I return, for I dare not stay longer now. I might stay so long, I fear, that they would suspect me when they did not see me in the crowd, and then I should suffer for it."

(Vv. 1339-1506.) Then she goes off, and he remains, not knowing how to comport himself. He is loath to see them bury the corpse without his securing anything to take back as evidence that he has defeated and killed him. If he has no proof or evidence he will be held in contempt, for Kay is so mean and obstinate, so given to mockery, and so annoying, that he could never succeed in convincing him. He would go about for ever

insulting him, flinging his mockery and taunts as he did the other day. These taunts are still fresh and rankling in his heart. But with her sugar and honey a new Love now softened him; he had been to hunt upon his lands and had gathered in his prey. His enemy carries off his heart, and he loves the creature who hates him most. The lady, all unaware, has well avenged her lord's death. She has secured greater revenge than she could ever have done unless she had been aided by Love, who attacks him so gently that he wounds his heart through his eyes. And this wound is more enduring than any inflicted by lance or sword. A sword-blow is cured and healed at once as soon as a doctor attends to it, but the wound of love is worst when it is nearest to its physician. This is the wound of my lord Yvain, from which he will never more recover, for Love has installed himself with him. He deserts and goes away from the places he was wont to frequent. He cares for no lodging or landlord save this one, and he is very wise in leaving a poor lodging-place in order to betake himself to him. In order to devote himself completely to him, he will have no other lodging-place, though often he is wont to seek out lowly hostelries. It is a shame that Love should ever so basely conduct himself as to select the meanest lodging-place quite as readily as the best. But now he has come where he is welcome, and where he will be treated honourably, and where he will do well to stay. This is the way Love ought to act, being such a noble creature that it is marvellous how he dares shamefully to descend to such low estate. He is like him who spreads his balm upon the ashes and dust, who mingles sugar with gall, and suet with honey. However, he did not act so this time, but rather lodged in a noble place, for which no one can reproach him. When the dead man had been buried, all the people dispersed, leaving no clerks or knights or ladies, excepting only her who makes no secret of her grief. She alone remains behind, often clutching at her throat, wringing her hands, and beating her palms, as she reads her psalms in her gilt lettered psalter. All this while my lord Yvain is at the window gazing at her, and the more he looks at her the more he loves her and is enthralled by her. He would have wished that she should cease her weeping and reading, and that she should feel inclined to converse with him. Love, who caught him at the window, filled him with this desire. But he despairs of realising his wish, for he cannot imagine or believe that his desire can be gratified. So he says: "I may consider myself a fool to wish for what I cannot have. Her lord it was whom I wounded mortally, and yet do I think I can be reconciled with her? Upon my word, such thoughts are folly, for at present she has good reason to hate me more bitterly than anything. I am right in saying 'at present', for a woman has more than one mind. That mind in which she is just now I trust she will soon change; indeed, she will change it certainly, and I am mad thus to despair. God grant that she change it soon! For I am doomed to be her slave, since such is the will of Love. Whoever does not welcome Love gladly, when he comes to him, commits treason and a felony. I admit (and let whosoever will, heed what I say) that such an one deserves no happiness or joy. But if I lose, it will not be for such a reason; rather will I love my enemy. For I ought not to feel any hate for her unless I wish to betray Love. I must love in accordance with Love's desire. And ought she to regard me as a friend? Yes, surely, since it is she whom I love. And I call her my enemy, for she hates me, though with good reason, for I killed the object of her love. So, then, am I her enemy? Surely no, but her true friend, for I never so loved any one before. I grieve for her fair tresses, surpassing gold in their radiance; I feel the pangs of anguish and torment when I see her tear and cut them, nor

can her tears e'er be dried which I see falling from her eyes; by all these things I am distressed. Although they are full of ceaseless, ever-flowing tears, yet never were there such lovely eyes. The sight of her weeping causes me agony, but nothing pains me so much as the sight of her face, which she lacerates without its having merited such treatment. I never saw such a face so perfectly formed, nor so fresh and delicately coloured. And then it has pierced my heart to see her clutch her throat. Surely, it is all too true that she is doing the worst she can. And yet no crystal nor any mirror is so bright and smooth. God! why is she thus possessed, and why does she not spare herself? Why does she wring her lovely hands and beat and tear her breast? Would she not be marvellously fair to look upon when in happy mood, seeing that she is so fair in her displeasure? Surely yes, I can take my oath on that. Never before in a work of beauty was Nature thus able to outdo herself, for I am sure she has gone beyond the limits of any previous attempt. How could it ever have happened then? Whence came beauty so marvellous? God must have made her with His naked hand that Nature might rest from further toil. If she should try to make a replica, she might spend her time in vain without succeeding in her task. Even God Himself, were He to try, could not succeed, I guess, in ever making such another, whatever effort He might put forth."

(Vv. 1507-1588.) Thus my lord Yvain considers her who is broken with her grief, and I suppose it would never happen again that any man in prison, like my lord Yvain in fear for his life, would ever be so madly in love as to make no request on his own behalf, when perhaps no one else will speak for him. He stayed at the window until he saw the lady go away, and both the portcullises were lowered again. Another might have grieved at this, who would prefer a free escape to tarrying longer where he was. But to him it is quite indifferent whether they be shut or opened. If they were open he surely would not go away, no, even were the lady to give him leave and pardon him freely for the death of her lord. For he is detained by Love and Shame which rise up before him on either hand: he is ashamed to go away, for no one would believe in the success of his exploit; on the other hand, he has such a strong desire to see the lady at least, if he cannot obtain any other favour, that he feels little concern about his imprisonment. He would rather die than go away. And now the damsel returns, wishing to bear him company with her solace and gaiety, and to go and fetch for him whatever he may desire. But she found him pensive and quite worn out with the love which had laid hold of him; whereupon she addressed him thus: "My lord Yvain, what sort of a time have you had to-day?" "I have been pleasantly occupied," was his reply. "Pleasantly? In God's name, is that the truth? What? How can one enjoy himself seeing that he is hunted to death, unless he courts and wishes it?" "Of a truth," he says, "my gentle friend, I should by no means wish to die; and yet, as God beholds me, I was pleased, am pleased now, and always shall be pleased by what I saw." "Well, let us say no more of that," she makes reply, "for I can understand well enough what is the meaning of such words. I am not so foolish or inexperienced that I cannot understand such words as those; but come now after me, for I shall find some speedy means to release you from your confinement. I shall surely set you free to-night or to-morrow, if you please. Come now, I will lead you away." And he thus makes reply: "You may be sure that I will never escape secretly and like a thief. When the people are all gathered out there in the streets, I can go forth more honourably than if I did so surreptitiously." Then he followed her into the little

room. The damsel, who was kind, secured and bestowed upon him all that he desired. And when the opportunity arose, she remembered what he had said to her how he had been pleased by what he saw when they were seeking him in the room with intent to kill him.

(Vv. 1589-1652.) The damsel stood in such favour with her lady that she had no fear of telling her anything, regardless of the consequences, for she was her confidante and companion. Then, why should she be backward in comforting her lady and in giving her advice which should redound to her honour? The first time she said to her privily: "My lady, I greatly marvel to see you act so extravagantly. Do you think you can recover your lord by giving away thus to your grief?" "Nay, rather, if I had my wish," says she, "I would now be dead of grief." "And why?" "In order to follow after him." "After him? God forbid, and give you again as good a lord, as is consistent with His might." "Thou didst never speak such a lie as that, for He could never give me so good a lord again." "He will give you a better one, if you will accept him, and I can prove it." "Begone! Peace! I shall never find such a one." "Indeed you shall, my lady, if you will consent. Just tell me, if you will, who is going to defend your land when King Arthur comes next week to the margin of the spring? You have already been apprised of this by letters sent you by the Dameisele Sauvage. Alas, what a kind service she did for you! you ought to be considering how you will defend your spring, and yet you cease not to weep! If it please you, my dear lady, you ought not to delay. For surely, all the knights you have are not worth, as you well know, so much as a single chamber-maid. Neither shield nor lance will ever be taken in hand by the best of them. You have plenty of craven servants, but there is not one of them brave enough to dare to mount a steed. And the King is coming with such a host that his victory will be inevitable." The lady, upon reflection, knows very well that she is giving her sincere advice, but she is unreasonable in one respect, as also are other women who are, almost without exception, guilty of their own folly, and refuse to accept what they really wish. "Begone," she says; "leave me alone. If I ever hear thee speak of this again it will go hard with thee, unless thou flee. Thou weariest me with thy idle words." "Very well, my lady," she says; "that you are a woman is evident, for woman will grow irate when she hears any one give her good advice."

(Vv. 1653-1726.) Then she went away and left her alone. And the lady reflected that she had been in the wrong. She would have been very glad to know how the damsel could ever prove that it would be possible to find a better knight than her lord had ever been. She would be very glad to hear her speak, but now she has forbidden her. With this desire in mind, she waited until she returned. But the warning was of no avail, for she began to say to her at once: "My lady, is it seemly that you should thus torment yourself with grief? For God's sake now control yourself, and for shame, at least, cease your lament. It is not fitting that so great a lady should keep up her grief so long. Remember your honourable estate and your very gentle birth! Think you that all virtue ceased with the death of your lord? There are in the world a hundred as good or better men." "May God confound me, if thou dost not lie! Just name to me a single one who is reputed to be so excellent as my lord was all his life." "If I did so you would be angry with me, and would fly into a passion and you would esteem me less." "No, I will not, I assure thee." "Then may it all be for your future welfare if you would but consent, and may God so

incline your will! I see no reason for holding my peace, for no one hears or heeds what we say. Doubtless you will think I am impudent, but I shall freely speak my mind. When two knights have met in an affray of arms and when one has beaten the other, which of the two do you think is the better? For my part I award the prize to the victor. Now what do you think?" "It seems to me you are laying a trap for me and intend to catch me in my words." "Upon my faith, you may rest assured that I am in the right, and I can irrefutably prove to you that he who defeated your lord is better than he was himself. He beat him and pursued him valiantly until he imprisoned him in his house." "Now," she replies, "I hear the greatest nonsense that was ever uttered. Begone, thou spirit charged with evil! Begone, thou foolish and tiresome girl! Never again utter such idle words, and never come again into my presence to speak a word on his behalf!" "Indeed, my lady, I knew full well that I should receive no thanks from you, and I said so before I spoke. But you promised me you would not be displeased, and that you would not be angry with me for it. But you have failed to keep your promise, and now, as it has turned out, you have discharged your wrath on me, and I have lost by not holding my peace."

(Vv. 1727-1942.) Thereupon she goes back to the room where my lord Yvain is waiting, comfortably guarded by her vigilance. But he is ill at ease when he cannot see the lady, and he pays no attention, and hears no word of the report which the damsel brings to him. The lady, too, is in great perplexity all night, being worried about how she should defend the spring; and she begins to repent of her action to the damsel, whom she had blamed and insulted and treated with contempt. She feels very sure and certain that not for any reward or bribe, nor for any affection which she may bear him, would the maiden ever have mentioned him; and that she must love her more than him, and that she would never give her advice which would bring her shame or embarrassment: the maid is too loyal a friend for that. Thus, lo! the lady is completely changed: she fears now that she to whom she had spoken harshly will never love her again devotedly; and him whom she had repulsed, she now loyally and with good reason pardons, seeing that he had done her no wrong. So she argues as if he were in her presence there, and thus she begins her argument: "Come," she says, "canst thou deny that my lord was killed by thee?" "That," says he, "I cannot deny. Indeed, I fully admit it." "Tell me, then, the reason of thy deed. Didst thou do it to injure me, prompted by hatred or by spite?" "May death not spare me now, if I did it to injure you." "In that case, thou hast done me no wrong, nor art thou guilty of aught toward him. For he would have killed thee, if he could. So it seems to me that I have decided well and righteously." Thus, by her own arguments she succeeds in discovering justice, reason, and common sense, how that there is no cause for hating him; thus she frames the matter to conform with her desire, and by her own efforts she kindles her love, as a bush which only smokes with the flame beneath, until some one blows it or stirs it up. If the damsel should come in now, she would win the quarrel for which she had been so reproached, and by which she had been so hurt. And next morning, in fact, she appeared again, taking the subject up where she had let it drop. Meanwhile, the lady bowed her head, knowing she had done wrong in attacking her. But now she is anxious to make amends, and to inquire concerning the name, character, and lineage of the knight: so she wisely humbles herself, and says: "I wish to beg your pardon for the insulting words of pride which in my rage I spoke to you: I will follow your advice. So tell me now, if possible, about the

knight of whom you have spoken so much to me: what sort of a man is he, and of what parentage? If he is suited to become my mate, and provided he be so disposed, I promise you to make him my husband and lord of my domain. But he will have to act in such a way that no one can reproach me by saying: `This is she who took him who killed her lord.'" "In God's name, lady, so shall it be. You will have the gentlest, noblest, and fairest lord who ever belonged to Abel's line." "What is his name?" "My lord Yvain." "Upon my word, if he is King Urien's son he is of no mean birth, but very noble, as I well know." "Indeed, my lady, you say the truth." "And when shall we be able to see him?" "In five days' time." "That would be too long; for I wish he were already come. Let him come to-night, or to-morrow, at the latest." "My lady, I think no one could fly so far in one day. But I shall send one of my squires who can run fast, and who will reach King Arthur's court at least by to-morrow night, I think; that is the place we must seek for him." "That is a very long time. The days are long. But tell him that to-morrow night he must be back here, and that he must make greater haste than usual. If he will only do his best, he can do two days' journey in one. Moreover, to-night the moon will shine; so let him turn night into day. And when he returns I will give him whatever he wishes me to give." "Leave all care of that to me; for you shall have him in your hands the day after to-morrow at the very latest. Meanwhile you shall summon your men and confer with them about the approaching visit of the King. In order to make the customary defence of your spring it behoves you to consult with them. None of them will be so hardy as to dare to boast that he will present himself. In that case you will have a good excuse for saying that it behoves you to marry again. A certain knight, highly qualified, seeks your hand; but you do not presume to accept him without their unanimous consent. And I warrant what the outcome will be: I know them all to be such cowards that in order to put on some one else the burden which would be too heavy for them, they will fall at your feet and speak their gratitude; for thus their responsibility will be at an end. For, whoever is afraid of his own shadow willingly avoids, if possible, any meeting with lance or spear; for such games a coward has no use." "Upon my word," the lady replies, "so I would have it, and so I consent, having already conceived the plan which you have expressed; so that is what we shall do. But why do you tarry here? Go, without delay, and take measures to bring him here, while I shall summon my liege-men." Thus concluded their conference. And the damsel pretends to send to search for my lord Yvain in his country; while every day she has him bathed, and washed, and groomed. And besides this she prepares for him a robe of red scarlet stuff, brand new and lined with spotted fur. There is nothing necessary for his equipment which she does not lend to him: a golden buckle for his neck, ornamented with precious stones which make people look well, a girdle, and a wallet made of rich gold brocade. She fitted him out perfectly, then informed her lady that the messenger had returned, having done his errand well. "How is that?" she says, "is he here? Then let him come at once, secretly and privily, while no one is here with me. See to it that no one else come in, for I should hate to see a fourth person here." At this the damsel went away, and returned to her guest again. However, her face did not reveal the joy that was in her heart; indeed, she said that her lady knew that she had been sheltering him, and was very much incensed at her. "Further concealment is useless now. The news about you has been so divulged that my lady knows the whole story and is very angry with me, heaping me with blame and reproaches. But she has given me her word that I may take you into her presence

without any harm or danger. I take it that you will have no objection to this, except for one condition (for I must not disguise the truth, or I should be unjust to you): she wishes to have you in her control, and she desires such complete possession of your body that even your heart shall not be at large." "Certainly," he said, "I readily consent to what will be no hardship to me. I am willing to be her prisoner." "So shall you be: I swear it by this right hand laid upon you!. Now come and, upon my advice, demean yourself so humbly in her presence that your imprisonment may not be grievous. Otherwise feel no concern. I do not think that your restraint will be irksome." Then the damsel leads him off, now alarming, now reassuring him, and speaking to him mysteriously about the confinement in which he is to find himself; for every lover is a prisoner. She is right in calling him a prisoner; for surely any one who loves is no longer free.

(Vv. 1943-2036.) Taking my lord Yvain by the hand, the damsel leads him where he will be dearly loved; but expecting to be ill received, it is not strange if he is afraid. They found the lady seated upon a red cushion. I assure you my lord Yvain was terrified upon entering the room, where he found the lady who spoke not a word to him. At this he was still more afraid, being overcome with fear at the thought that he had been betrayed. He stood there to one side so long that the damsel at last spoke up and said: "Five hundred curses upon the head of him who takes into a fair lady's chamber a knight who will not draw near, and who has neither tongue nor mouth nor sense to introduce himself." Thereupon, taking him by the arm, she thrust him forward with the words: "Come, step forward, knight, and have no fear that my lady is going to snap at you; but seek her good-will and give her yours. I will join you in your prayer that she pardon you for the death of her lord, Esclados the Red." Then my lord Yvain clasped his hands, and falling upon his knees, spoke like a lover with these words: "I will not crave your pardon, lady, but rather thank you for any treatment you may inflict on me, knowing that no act of yours could ever be distasteful to me." "Is that so, sir? And what if I think to kill you now?" "My lady, if it please you, you will never hear me speak otherwise." "I never heard of such a thing as this: that you put yourself voluntarily and absolutely within my power, without the coercion of any one." "My lady, there is no force so strong, in truth, as that which commands me to conform absolutely to your desire. I do not fear to carry out any order you may be pleased to give. And if I could atone for the death, which came through no fault of mine, I would do so cheerfully." "What?" says she, "come tell me now and be forgiven, if you did no wrong in killing my lord?" "Lady," he says, "if I may say it, when your lord attacked me, why was I wrong to defend myself? When a man in self-defence kills another who is trying to kill or capture him, tell me if in any way he is to blame." "No, if one looks at it aright. And I suppose it would have been no use, if I had had you put to death. But I should be glad to learn whence you derive the force that bids you to consent unquestioningly to whatever my will may dictate. I pardon you all your misdeeds and crimes. But be seated, and tell us now what is the cause of your docility?" "My lady," he says, "the impelling force comes from my heart, which is inclined toward you. My heart has fixed me in this desire." "And what prompted your heart, my fair sweet friend?" "Lady, my eyes." "And what the eyes?" "The great beauty that I see in you." "And where is beauty's fault in that?" "Lady, in this: that it makes me love." "Love? And whom?" "You, my lady dear." "I?" "Yes, truly." "Really? And how is that?" "To such an extent that my heart will not stir from you, nor is it elsewhere to be found; to such an

extent that I cannot think of anything else, and I surrender myself altogether to you, whom I love more than I love myself, and for whom, if you will, I am equally ready to die or live." "And would you dare to undertake the defence of my spring for love of me?" "Yes, my lady, against the world." "Then you may know that our peace is made."

(Vv. 2037-2048.) Thus they are quickly reconciled. And the lady, having previously consulted her lords, says: "We shall proceed from here to the hall where my men are assembled, who, in view of the evident need, have advised and counselled me to take a husband at their request. And I shall do so, in view of the urgent need: here and now I give myself to you; for I should not refuse to accept as lord, such a good knight and a king's son."

(Vv. 2049-2328.) Now the damsel has brought about exactly what she had desired. And my lord Yvain's mastery is more complete than could be told or described; for the lady leads him away to the hall, which was full of her knights and men-at-arms. And my lord Yvain was so handsome that they all marvelled to look at him, and all, rising to their feet, salute and bow to my lord Yvain, guessing well as they did so: "This is he whom my lady will select. Cursed be he who opposes him! For he seems a wonderfully fine man. Surely, the empress of Rome would be well married with such a man. Would now that he had given his word to her, and she to him, with clasped hand, and that the wedding might take place to-day or tomorrow." Thus they spoke among themselves. At the end of the hall there was a seat, and there in the sight of all the lady took her place. And my lord Yvain made as if he intended to seat himself at her feet; but she raised him up, and ordered the seneschal to speak aloud, so that his speech might be heard by all. Then the seneschal began, being neither stubborn nor slow of speech: "My lords," he said, "we are confronted by war. Every day the King is preparing with all the haste he can command to come to ravage our lands. Before a fortnight shall have passed, all will have been laid waste, unless some valiant defender shall appear. When my lady married first, not quite seven years ago, she did it on your advice. Now her husband is dead, and she is grieved. Six feet of earth is all he has, who formerly owned all this land, and who was indeed its ornament. (14) It is a pity he lived so short a while. A woman cannot bear a shield, nor does she know how to fight with lance. It would exalt and dignify her again if she should marry some worthy lord. Never was there greater need than now; do all of you recommend that she take a spouse, before the custom shall lapse which has been observed in this town for more than the past sixty years." At this, all at once proclaim that it seems to them the right thing to do, and they all throw themselves at her feet. They strengthen her desire by their consent; yet she hesitates to assert her wishes until, as if against her will, she finally speaks to the same intent as she would have done, indeed, if every one had opposed her wish: "My lords, since it is your wish, this knight who is seated beside me has wooed me and ardently sought my hand. He wishes to engage himself in the defence of my rights and in my service, for which I thank him heartily, as you do also. It is true I have never known him in person, but I have often heard his name. Know that he is no less a man than the son of King Urien. Beside his illustrious lineage, he is so brave, courteous, and wise that no one has cause to disparage him. You have all already heard, I suppose, of my lord Yvain, and it is he who seeks my hand. When the marriage is consummated, I shall have a more

noble lord than I deserve." They all say: "If you are prudent, this very day shall not go by without the marriage being solemnised. For it is folly to postpone for a single hour an advantageous act." They beseech her so insistently that she consents to what she would have done in any case. For Love bids her do that for which she asks counsel and advice; but there is more honour for him in being accepted with the approval of her men. To her their prayers are not unwelcome; rather do they stir and incite her heart to have its way. The horse, already under speed, goes faster yet when it is spurred. In the presence of all her lords, the lady gives herself to my lord Yvain. From the hand of her chaplain he received the lady, Laudine de Landuc, daughter of Duke Laudunet, of whom they sing a lay. That very day without delay he married her, and the wedding was celebrated. There were plenty of mitres and croziers there, for the lady had summoned her bishops and abbots. Great was the joy and rejoicing, there were many people, and much wealth was displayed -- more than I could tell you of, were I to devote much thought to it. It is better to keep silent than to be inadequate. So my lord Yvain is master now, and the dead man is quite forgot. He who killed him is now married to his wife, and they enjoy the marriage rights. The people love and esteem their living lord more than they ever did the dead. They served him well at his marriage-feast, until the eve before the day when the King came to visit the marvellous spring and its stone, bringing with him upon this expedition his companions and all those of his household; not one was left behind. And my lord Kay remarked: "Ah, what now has become of Yvain, who after his dinner made the boast that he would avenge his cousin's shame? Evidently he spoke in his cups. I believe that he has run away. He would not dare to come back for anything. He was very presumptuous to make such a boast. He is a bold man who dares to boast of what no one would praise him for, and who has no proof of his great feats except the words of some false flatterer. There is a great difference between a coward and a hero; for the coward seated beside the fire talks loudly about himself, holding all the rest as fools, and thinking that no one knows his real character. A hero would be distressed at hearing his prowess related by some one else. And yet I maintain that the coward is not wrong to praise and vaunt himself, for he will find no one else to lie for him. If he does not boast of his deeds, who will? All pass over him in silence, even the heralds, who proclaim the brave, but discard the cowards." When my lord Kay had spoken thus, my lord Gawain made this reply: "My lord Kay, have some mercy now! Since my lord Yvain is not here, you do not know what business occupies him. Indeed, he never so debased himself as to speak any ill of you compared with the gracious things he has said." "Sire," says Kay, "I'll hold my peace. I'll not say another word to-day, since I see you are offended by my speech." Then the King, in order to see the rain, poured a whole basin full of water upon the stone beneath the pine, and at once the rain began to pour. It was not long before my lord Yvain without delay entered the forest fully armed, tiding faster than a gallop on a large, sleek steed, strong, intrepid, and fleet of foot. And it was my lord Kay's desire to request the first encounter. For, whatever the outcome might be, he always wished to begin the fight and joust the first, or else he would be much incensed. Before all the rest, he requested the King to allow him to do battle first. The King says: "Kay, since it is your wish, and since you are the first to make the request, the favour ought not to be denied." Kay thanks him first, then mounts his steed. If now my lord Yvain can inflict a mild disgrace upon him, he will be very glad to do so; for he recognises him by his arms. (15) Each grasping his shield by

the straps, they rush together. Spurring their steeds, they lower the lances, which they hold tightly gripped. Then they thrust them forward a little, so that they grasped them by the leather-wrapped handles, and so that when they came together they were able to deal such cruel blows that both lances broke in splinters clear to the handle of the shaft. My lord Yvain gave him such a mighty blow that Kay took a summersault from out of his saddle and struck with his helmet on the ground. My lord Yvain has no desire to inflict upon him further harm, but simply dismounts and takes his horse. This pleased them all, and many said: "Ah, ah, see how you prostrate lie, who but now held others up to scorn! And yet it is only right to pardon you this time; for it never happened to you before." Thereupon my lord Yvain approached the King, leading the horse in his hand by the bridle, and wishing to make it over to him. "Sire," says he, "now take this steed, for I should do wrong to keep back anything of yours." "And who are you?" the King replies; "I should never know you, unless I heard your name, or saw you without your arms." Then my lord told him who he was, and Kay was overcome with shame, mortified, humbled, and discomfited, for having said that he had run away. But the others were greatly pleased, and made much of the honour he had won. Even the King was greatly gratified, and my lord Gawain a hundred times more than any one else. For he loved his company more than that of any other knight he knew. And the King requested him urgently to tell him, if it be his will, how he had fared; for he was very curious to learn all about his adventure; so the King begs him to tell the truth. And he soon told him all about the service and kindness of the damsel, not passing over a single word, not forgetting to mention anything. And after this he invited the King and all his knights to come to lodge with him, saying they would be doing him great honour in accepting his hospitality. And the King said that for an entire week he would gladly do him the honour and pleasure, and would bear him company. And when my lord Yvain had thanked him, they tarry no longer there, but mount and take the most direct road to the town. My lord Yvain sends in advance of the company a squire beating a crane-falcon, in order that they might not take the lady by surprise, and that her people might decorate the streets against the arrival of the King. When the lady heard the news of the King's visit she was greatly pleased; nor was there any one who, upon hearing the news, was not happy and elated. And the lady summons them all and requests them to go to meet him, to which they make no objection or remonstrance, all being anxious to do her will.

Continue to Part II

ENDNOTES:

NOTE: Endnotes supplied by Prof. Foerster are indicated by "(F.)"; all other endnotes are supplied by W.W. Comfort.

- (1) "cele feste, qui tant coste,
Qu'an doit clamer la pantecoste."
This rhyme is frequently met in mediaeval narrative poems.
(F.)
- (2) The contemporary degeneracy of lovers and of the art of love

is a favourite theme of mediaeval poets.

- (3) Cf. "Roman de la Rose", 9661, for the stinking manure pit. (F.)
- (4) The forest of Broceliande is in Brittany, and in it Chretien places the marvellous spring of Barenton, of which we read in the sequel. In his version the poet forgets that the sea separates the court at Carduel from the forest of Broceliande. His readers, however, probably passed over this "lapsus". The most famous passage relating to this forest and its spring is found in Wace, "Le Roman de Rou et des dues de Normandie", vv. 6395-6420, 2 vols. (Heilbronn, 1877-79). Cf. further the informing note by W.L. Holland, "Chretien von Troies", p. 152 f. (Tubingen, 1854).
- (5) This grotesque portrait of the "vilain" is perfectly conventional in aristocratic poetry, and is also applied to some Saracens in the epic poems. Cf. W.W. Comfort in "Pub. of the Modern Language Association of America", xxi. 494 f., and in "The Dublin Review", July 1911.
- (6) For the description of the magic fountain, cf. W.A. Nitze, "The Fountain Defended" in "Modern Philology", vii. 145-164; G.L. Hamilton, "Storm-making Springs", etc., in "Romantic Review", ii. 355-375; A.F. Grimme in "Germania", xxxiii. 38; O.M. Johnston in "Transactions and Proceedings of the American Philological Association", xxxiii., p. lxxxiii. f.
- (7) Eugen Kolbing, "Christian von Troyes Yvain und die Brandanuslegende" in "Ztsch. fur vergleichende Literaturgeschichte" (Neue Folge, xi. Brand, 1897), pp. 442-448, has pointed out other striking allusions in the Latin "Navigatio S. Brandans" (ed. Wahlund, Upsala, 1900) and elsewhere in Celtic legend to trees teeming with singing birds, in which the souls of the blessed are incorporated. A more general reference to trees, animated by the souls of the dead, is found in J.G. Frazer, "The Golden Bough" (2nd ed. 1900), vol. I., p. 178 f.

- (8) Cf. A. Tobler in "Ztsch. für romanische Philologie", iv. 80-85, who gives many other instances of boasting after meals. See next note.
- (9) Noradin is the Sultan Nureddin Mahmud (reigned 1146-1173), a contemporary of the poet; Forre is a legendary Saracen king of Naples, mentioned in the epic poems (cf. E. Langlois, "Table des noms propres de toute nature compris dans les chansons de geste", Paris, 1904; Albert Counson, "Noms épiques entrés dans le vocabulaire commun" in "Romanische Forschungen", xxiii. 401-413). These names are mentioned here in connection with the brave exploits which Christian knights, while in their cups, may boast that they will accomplish (F.). This practice of boasting was called indulging in "gabs" (=Eng. "gab"), a good instance of which will be found in "Le Voyage de Charlemagne à Jérusalem" (ed. Koschwitz), v. 447 ff.
- (10) It is evident in this passage that Chrétien's version is not clear; the reader cannot be sure in what sort of an apartment Yvain is sequestered. The passage is perfectly clear, however, in the Welsh "Owein", as shown by A.C.L. Brown in "Romanic Review", iii. 143-172, "On the Independent Character of the Welsh 'Owein'", where he argues convincingly for an original older than either the extant French or Welsh versions.
- (11) The damsel's surprise and fright at the sight of Yvain, which puzzled Professor Foerster, is satisfactorily explained by J. Acher in "Ztsch. für französische Sprache und Literatur", xxxv. 150.
- (12) For magic rings, cf. A. Hertel, "Verzauberte Oertlichkeiten", etc. (Hanover, 1908); D.B. Easter, "The Magic Elements in the romans d'aventure and the romans bretons" (Baltimore, 1906).
- (13) Much has been written on the widespread belief that a dead person's wounds would bleed afresh in the presence of his murderer. The passage in our text is interesting as being the earliest literary reference to the belief. Other

instances will be found in Shakespear ("King Richard III., Act. I., Sc. 2), Cervantes ("Don Quixote"), Scott ("Ballads"), and Schiller ("Braut von Messina"). In the 15th and 16th centuries especially, the bleeding of the dead became in Italy, Germany, France, and Spain an absolute or contributory proof of guilt in the eyes of the law. The suspected culprit might be subjected to this ordeal as part of the inquisitional method to determine guilt. For theories of the origin of this belief and of its use in legal trials, as well as for more extended bibliography, cf. Karl Lehmann in "Germanistische Abhandlungen für Konrad von Maurer" (Göttingen, 1893), pp. 21-45; C.V. Christensen, "Baareproven" (Copenhagen, 1900).

- (14) W.L. Holland in his note for this passage recalls Schiller's "Jungfrau von Orleans", Act III. Sc. 7, and Shakespeare, first part of "King Henry IV.", Act V. Sc. 4:

"When that this body did contain a spirit,
A kingdom for it was too small a bound;
But now two paces of the vilest earth
Is room enough."

- (15) Foerster regards this excuse for Kay's defeat as ironical.

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Yvain

or,

The Knight with the Lion

(Vv. 2329-2414.) (16) Mounted on great Spanish steeds, they all go to meet the King of Britain, saluting King Arthur first with great courtesy and then all his company.

"Welcome," they say, "to this company, so full of honourable men! Blessed be he who brings them hither and presents us with such fair guests!" At the King's arrival the town resounds with the joyous welcome which they give. Silken stuffs are taken out and hung aloft as decorations, and they spread tapestries to walk upon and drape the streets with them, while they wait for the King's approach. And they make still another preparation, in covering the streets with awnings against the hot rays of the sun. Bells, horns, and trumpets cause the town to ring so that God's thunder could not have been heard. The maidens dance before him, flutes and pipes are played, kettle-drums, drums, and cymbals are beaten. On their part the nimble youths leap, and all strive to show their delight. With such evidence of their joy, they welcome the King fittingly. And the Lady came forth, dressed in imperial garb a robe of fresh ermine -- and upon her head she wore a diadem all ornamented with rubies. No cloud was there upon her face, but it was so gay and full of joy that she was more beautiful, I think, than any goddess. Around her the crowd pressed close, as they cried with one accord: "Welcome to the King of kings and lord of lords!" The King could not reply to all before he saw the lady coming toward him to hold his stirrup. However, he would not wait for this, but hastened to dismount himself as soon as he caught sight of her. Then she salutes him with these words: "Welcome a hundred thousand times to the King, my lord, and blessed be his nephew, my lord Gawain!" The King replies: "I wish all happiness and good luck to your fair body and your face, lovely creature!" Then clasping her around the waist, the King embraced her gaily and heartily as she did him, throwing her arms about him. I will say no more of how gladly she welcomed them, but no one ever heard of any people who were so honourably received and served. I might tell you much of the joy should I not be wasting words, but I wish to make brief mention of an acquaintance which was made in private between the moon and the sun. Do you know of whom I mean to speak? He who was lord of the knights, and who was renowned above them all, ought surely to be called the sun. I refer, of course, to my lord Gawain, for chivalry is enhanced by him just as when the morning sun sheds its rays abroad and lights all places where it shines. And I call her the moon, who cannot be otherwise because of her sense and courtesy. However, I call her so not only because of her good repute, but because her name is, in fact, Lunete.

(Vv. 2415-2538.) The damsel's name was Lunete, and she was a charming brunette, prudent, clever, and polite. As her acquaintance grows with my lord Gawain, he values her highly and gives her his love as to his sweetheart, because she had saved from death his companion and friend; he places himself freely at her service. On her part she describes and relates to him with what difficulty she persuaded her mistress to take my lord Yvain as her husband, and how she protected him from the hands of those who were seeking him; how he was in their midst but they did not see him. My lord Gawain

laughed aloud at this story of hers, and then he said: "Mademoiselle, when you need me and when you don't, such as I am, I place myself at your disposal. Never throw me off for some one else when you think you can improve your lot. I am yours, and do you be from now on my demoiselle!" "I thank you kindly, sire," she said. While the acquaintance of these two was ripening thus, the others, too, were engaged in flirting. For there were perhaps ninety ladies there, each of whom was fair and charming, noble and polite, virtuous and prudent, and a lady of exalted birth, so the men could agreeably employ themselves in caressing and kissing them, and in talking to them and in gazing at them while they were seated by their side; that much satisfaction they had at least. My lord Yvain is in high feather because the King is lodged with him. And the lady bestows such attention upon them all, as individuals and collectively, that some foolish person might suppose that the charming attentions which she showed them were dictated by love. But such persons may properly be rated as fools for thinking that a lady is in love with them just because she is courteous and speaks to some unfortunate fellow, and makes him happy and caresses him. A fool is made happy by fair words, and is very easily taken in. That entire week they spent in gaiety; forest and stream offered plenty of sport for any one who desired it. And whoever wished to see the land which had come into the hands of my lord Yvain with the lady whom he had married, could go to enjoy himself at one of the castles which stood within a radius of two, three, or four leagues. When the King had stayed as long as he chose, he made ready to depart. But during the week they had all begged urgently, and with all the insistence at their command, that they might take away my lord Yvain with them. "What? Will you be one of those." said my lord Gawain to him, "who degenerate after marriage? (17) Cursed be he by Saint Mary who marries and then degenerates! Whoever has a fair lady as his mistress or his wife should be the better for it, and it is not right that her affection should be bestowed on him after his worth and reputation are gone. Surely you, too, would have cause to regret her love if you grew soft, for a woman quickly withdraws her love, and rightly so, and despises him who degenerates in any way when he has become lord of the realm. Now ought your fame to be increased! Slip off the bridle and halter and come to the tournament with me, that no one may say that you are jealous. Now you must no longer hesitate to frequent the lists, to share in the onslaught, and to contend with force, whatever effort it may cost! Inaction produces indifference. But, really, you must come, for I shall be in your company. Have a care that our comradeship shall not fail through any fault of yours, fair companion; for my part, you may count on me. It is strange how a man sets store by the life of ease which has no end. Pleasures grow sweeter through postponement; and a little pleasure, when delayed, is much sweeter to the taste than great pleasure enjoyed at once. The sweets of a love which develops late are like a fire in a green bush; for the longer one delays in lighting it the greater will be the heat it yields, and the longer will its force endure. One may easily fall into habits which it is very difficult to shake off, for when one desires to do so, he finds he has lost the power. Don't misunderstand my words, my friend: if I had such a fair mistress as you have, I call God and His saints to witness, I should leave her most reluctantly; indeed, I should doubtless be infatuated. But a man may give another counsel, which he would not take himself, just as the preachers, who are deceitful rascals, and preach and proclaim the right but who do not follow it themselves."

(Vv. 2539-2578.) My lord Gawain spoke at such length and so urgently that he promised him that he would go; but he said that he must consult his lady and ask for her consent. Whether it be a foolish or a prudent thing to do, he will not fail to ask her leave to return to Britain. Then he took counsel with his wife, who had no inkling of the permission he desired, as he addressed her with these words: "My beloved lady, my heart and soul, my treasure, joy, and happiness, grant me now a favour which will redound to your honour and to mine." The lady at once gives her consent. not knowing what his desire is, and says: "Fair lord, you may command me your pleasure, whatever it be." Then my lord Yvain at once asks her for permission to escort the King and to attend at tournaments, that no one may reproach his indolence. And she replies: "I grant you leave until a certain date; but be sure that my love will change to hate if you stay beyond the term that I shall fix. Remember that I shall keep my word; if you break your word I will keep mine. If you wish to possess my love, and if you have any regard for me, remember to come back again at the latest a year from the present date a week after St. John's day; for to-day is the eighth day since that feast. You will be checkmated of my love if you are not restored to me on that day."

(Vv. 2579-2635.) My lord Yvain weeps and sighs so bitterly that he can hardly find words to say: "My lady, this date is indeed a long way off. If I could be a dove, whenever the fancy came to me, I should often rejoin you here. And I pray God that in His pleasure He may not detain me so long away. But sometimes a man intends speedily to return who knows not what the future has in store for him. And I know not what will be my fate -- perhaps some urgency of sickness or imprisonment may keep me back: you are unjust in not making an exception at least of actual hindrance." "My lord," says she, "I will make that exception. And yet I dare to promise you that, if God deliver you from death, no hindrance will stand in your way so long as you remember me. So put on your finger now this ring of mine, which I lend to you. And I will tell you all about the stone: no true and loyal lover can be imprisoned or lose any blood, nor can any harm befall him, provided he carry it and hold it dear, and keep his sweetheart in mind. You will become as hard as iron, and it will serve you as shield and hauberk. I have never before been willing to lend or entrust it to any knight, but to you I give it because of my affection for you." Now my lord Yvain is free to go, but he weeps bitterly on taking leave. The King, however, would not tarry longer for anything that might be said: rather was he anxious to have the palfreys brought all equipped and bridled. They acceded at once to his desire, bringing the palfreys forth, so that it remained only to mount. I do not know whether I ought to tell you how my lord Yvain took his leave, and of the kisses bestowed on him, mingled with tears and steeped in sweetness. And what shall I tell you about the King how the lady escorts him, accompanied by her damsels and seneschal? All this would require too much time. When he sees the lady's tears, the King implores her to come no farther, but to return to her abode. He begged her with such urgency that, heavy at heart, she turned about followed by her company.

(Vv. 2639-2773.) My lord Yvain is so distressed to leave his lady that his heart remains behind. The King may take his body off, but he cannot lead his heart away. She who stays behind clings so tightly to his heart that the King has not the power to take it away with him. When the body is left without the heart it cannot possibly live on. For such a

marvel was never seen as the body alive without the heart. Yet this marvel now came about: for he kept his body without the heart, which was wont to be enclosed in it, but which would not follow the body now. The heart has a good abiding-place, while the body, hoping for a safe return to its heart, in strange fashion takes a new heart of hope, which is so often deceitful and treacherous. He will never know in advance, I think, the hour when this hope will play him false, for if he overstays by single day the term which he has agreed upon, it will be hard for him to gain again his lady's pardon and goodwill. Yet I think he will overstay the term, for my lord Gawain will not allow him to part from him, as together they go to joust wherever tournaments are held. And as the year passes by my lord Yvain had such success that my lord Gawain strove to honour him, and caused him to delay so long that all the first year slipped by, and it came to the middle of August of the ensuing year, when the King held court at Chester, whither they had returned the day before from a tournament where my lord Yvain had been and where he had won the glory and the story tells how the two companions were unwilling to lodge in the town, but had their tents set up outside the city, and held court there. For they never went to the royal court, but the King came rather to join in theirs, for they had the best knights, and the greatest number, in their company. Now King Arthur was seated in their midst, when Yvain suddenly had a thought which surprised him more than any that had occurred to him since he had taken leave of his lady, for he realised that he had broken his word, and that the limit of his leave was already exceeded. He could hardly keep back his tears, but he succeeded in doing so from shame. He was still deep in thought when he saw a damsel approaching rapidly upon a black palfrey with white forefeet. As she got down before the tent no one helped her to dismount, and no one went to take her horse. As soon as she made out the King, she let her mantle fall, and thus displayed she entered the tent and came before the King, announcing that her mistress sent greetings to the King, and to my lord Gawain and all the other knights, except Yvain, that disloyal traitor, liar, hypocrite, who had deserted her deceitfully. "She has seen clearly the treachery of him who pretended he was a faithful lover while he was a false and treacherous thief. This thief has traduced my lady, who was all unprepared for any evil, and to whom it never occurred that he would steal her heart away. Those who love truly do not steal hearts away; there are, however, some men, by whom these former are called thieves, who themselves go about deceitfully making love, but in whom there is no real knowledge of the matter. The lover takes his lady's heart, of course, but he does not run away with it; rather does he treasure it against those thieves who, in the guise of honourable men, would steal it from him. But those are deceitful and treacherous thieves who vie with one another in stealing hearts for which they care nothing. The true lover, wherever he may go, holds the heart dear and brings it back again. But Yvain has caused my lady's death, for she supposed that he would guard her heart for her, and would bring it back again before the year elapsed. Yvain, thou wast of short memory when thou couldst not remember to return to thy mistress within a year. She gave thee thy liberty until St. John's day, and thou settest so little store by her that never since has a thought of her crossed thy mind. My lady had marked every day in her chamber, as the seasons passed: for when one is in love, one is ill at ease and cannot get any restful sleep, but all night long must needs count and reckon up the days as they come and go. Dost thou know how lovers spend their time? They keep count of the time and the season. Her complaint is not presented

prematurely or without cause, and I am not accusing him in any way, but I simply say that we have been ~ betrayed by him who married my lady. Yvain, my mistress has no further care for thee, but sends thee word by me never to come back to her, and no longer to keep her ring. She bids thee send it back to her by me, whom thou seest present here. Surrender it now, as thou art bound to do."

(Vv. 2774-3230.) Senseless and deprived of speech, Yvain is unable to reply. And the damsel steps forth and takes the ring from his finger, commending to God the King and all the others except him, whom she leaves in deep distress. And his sorrow grows on him: he feels oppressed by what he hears, and is tormented by what he sees. He would rather be banished alone in some wild land, where no one would know where to seek for him, and where no man or woman would know of his whereabouts any more than if he were in some deep abyss. He hates nothing so much as he hates himself, nor does he know to whom to go for comfort in the death he has brought upon himself. But he would rather go insane than not take vengeance upon himself, deprived, as he is, of joy through his own fault. He rises from his place among the knights, fearing he will lose his mind if he stays longer in their midst. On their part, they pay no heed to him, but let him take his departure alone. They know well enough that he cares nothing for their talk or their society. And he goes away until he is far from the tents and pavilions. Then such a storm broke loose in his brain that he loses his senses; he tears his flesh and, stripping off his clothes, he flees across the meadows and fields, leaving his men quite at a loss, and wondering what has become of him. (18) They go in search of him through all the country around -- in the lodgings of the knights, by the hedgerows, and in the gardens -- but they seek him where he is not to be found. Still fleeing, he rapidly pursued his way until he met close by a park a lad who had in his hand a bow and five barbed arrows, which were very sharp and broad. He had sense enough to go and take the bow and arrows which he held. However, he had no recollection of anything that he had done. He lies in wait for the beasts in the woods, killing them, and then eating the venison raw. Thus he dwelt in the forest like a madman or a savage, until he came upon a little, low-lying house belonging to a hermit, who was at work clearing his ground. When he saw him coming with nothing on, he could easily perceive that he was not in his right mind; and such was the case, as the hermit very well knew. So, in fear, he shut himself up in his little house, and taking some bread and fresh water, he charitably set it outside the house on a narrow window-ledge. And thither the other comes, hungry for the bread which he takes and eats. I do not believe that he ever before had tasted such hard and bitter bread. The measure of barley kneaded with the straw, of which the bread, sourer than yeast, was made, had not cost more than five sous; and the bread was musty and as dry as bark. But hunger torments and whets his appetite, so that the bread tasted to him like sauce. For hunger is itself a well mixed and concocted sauce for any food. My lord Yvain soon ate the hermit's bread, which tasted good to him, and drank the cool water from the jar. When he had eaten, he betook himself again to the woods in search of stags and does. And when he sees him going away, the good man beneath his roof prays God to defend him and guard him lest he ever pass that way again. But there is no creature, with howsoever little sense, that will not gladly return to a place where he is kindly treated. So, not a day passed while he was in this mad fit that he did not bring to his door some wild game. Such was the life he led; and the good man took it upon

himself to remove the skin and set a good quantity of the venison to cook; and the bread and the water in the jug was always standing on the window-ledge for the madman to make a meal. Thus he had something to eat and drink: venison without salt or pepper, and good cool water from the spring. And the good man exerted himself to sell the hide and buy bread made of barley, or oats, or of some other grain; so, after that, Yvain had a plentiful supply of bread and venison, which sufficed him for a long time, until one day he was found asleep in the forest by two damsels and their mistress, in whose service they were. When they saw the naked man, one of the three ran and dismounted and examined him closely, before she saw anything about him which would serve to identify him. If he had only been richly attired, as he had been many a time, and if she could have seen him then she would have known him quickly enough. But she was slow to recognise him, and continued to look at him until at last she noticed a scar which he had on his face, and she recollected that my lord Yvain's face was scarred in this same way; she was sure of it, for she had often seen it. Because of the scar she saw that it was he beyond any doubt; but she marvelled greatly how it came about that she found him thus poor and stripped. Often she crosses herself in amazement, but she does not touch him or wake him up; rather does she mount her horse again, and going back to the others, tells them tearfully of her adventure. I do not know if I ought to delay to tell you of the grief she showed; but thus she spoke weeping to her mistress: "My lady, I have found Yvain, who has proved himself to be the best knight in the world, and the most virtuous. I cannot imagine what sin has reduced the gentleman to such a plight. I think he must have had some misfortune, which causes him thus to demean himself, for one may lose his wits through grief. And any one can see that he is not in his right mind, for it would surely never be like him to conduct himself thus indecently unless he had lost his mind. Would that God had restored to him the best sense he ever had, and would that he might then consent to render assistance to your cause! For Count Alier, who is at war with you, has made upon you a fierce attack. I should see the strife between you two quickly settled in your favour if God favoured your fortunes so that he should return to his senses and undertake to aid you in this stress." To this the lady made reply: "Take care now! For surely, if he does not escape, with God's help I think we can clear his head of all the madness and insanity. But we must be on our way at once! For I recall a certain ointment with which Morgan the Wise presented me, saying there was no delirium of the head which it would not cure." Thereupon, they go off at once toward the town, which was hard by, for it was not any more than half a league of the kind they have in that country; and, as compared with ours, two of their leagues make one and four make two. And he remains sleeping all alone, while the lady goes to fetch the ointment. The lady opens a case of hers, and, taking out a box, gives it to the damsel, and charges her not to be too prodigal in its use: she should rub only his temples with it, for there is no use of applying it elsewhere; she should anoint only his temples with it, and the remainder she should carefully keep, for there is nothing the matter with him except in his brain. She sends him also a robe of spotted fur, a coat, and a mantle of scarlet silk. The damsel takes them, and leads in her right hand an excellent palfrey. And she added to these, of her own store, a shirt, some soft hose, and some new drawers of proper cut. With all these things she quickly set out, and found him still asleep where she had left him. After putting her horse in an enclosure where she tied him fast, she came with the clothes and the ointment to the

place where he was asleep. Then she made so bold as to approach the madman, so that she could touch and handle him: then taking the ointment she rubbed him with it until none remained in the box, being so solicitous for his recovery that she proceeded to anoint him all over with it; and she used it so freely that she heeded not the warning of her mistress, nor indeed did she remember it. She put more on than was needed, but in her opinion it was well employed. She rubbed his temples and forehead, and his whole body down to the ankles. She rubbed his temples and his whole body so much there in the hot sunshine that the madness and the depressing gloom passed completely out of his brain. But she was foolish to anoint his body, for of that there was no need. If she had had five measures of it she would doubtless have done the same thing. She carries off the box, and takes hidden refuge by her horse. But she leaves the robe behind, wishing that, if God calls him back to life, he may see it all laid out, and may take it and put it on. She posts herself behind an oak tree until he had slept enough, and was cured and quite restored, having regained his wits and memory. Then he sees that he is as naked as ivory, and feels much ashamed; but he would have been yet more ashamed had he known what had happened. As it is, he knows nothing but that he is naked. He sees the new robe lying before him, and marvels greatly how and by what adventure it had come there. But he is ashamed and concerned, because of his nakedness, and says that he is dead and utterly undone if any one has come upon him there and recognised him. Meanwhile, he clothes himself and looks out into the forest to see if any one was approaching. He tries to stand up and support himself, but cannot summon the strength to walk away, for his sickness has so affected him that he can scarcely stand upon his feet. Thereupon, the damsel resolves to wait no longer, but, mounting, she passed close by him, as if unaware of his presence. Quite indifferent as to whence might come the help, which he needed so much to lead him away to some lodging- place, where he might recruit his strength, he calls out to her with all his might. And the damsel, for her part, looks about her as if not knowing what the trouble is. Confused, she goes hither and thither, not wishing to go straight up to him. Then he begins to call again: "Damsel, come this way, here!" And the damsel guided toward him her soft-stepping palfrey. By this ruse she made him think that she knew nothing of him and had never seen him before; in so doing she was wise and courteous. When she had come before him, she said: "Sir knight, what do you desire that you call me so insistently?" "Ah," said he. "prudent damsel, I have found myself in this wood by some mishap -- I know not what. For God's sake and your belief in Him, I pray you to lend me, taking my word as pledge, or else to give me outright, that palfrey you are leading in your hand." "Gladly, sire: but you must accompany me whither I am going." "Which way?" says he. "To a town that stands near by, beyond the forest." "Tell me, damsel, if you stand in need of me." "Yes," she says, "I do; but I think you are not very well. For the next two weeks at least you ought to rest. Take this horse, which I hold in my right hand, and we shall go to our lodging-place." And he, who had no other desire, takes it and mounts, and they proceed until they come to a bridge over a swift and turbulent stream. And the damsel throws into the water the empty box she is carrying, thinking to excuse herself to her mistress for her ointment by saying that she was so unlucky as to let the box fall into the water for, when her palfrey stumbled under her, the box slipped from her gasp, and she came near falling in too, which would have been still worse luck. It is her intention to invent this story when she comes into her mistress' presence.

Together they held their way until they came to the town, where the lady detained my lord Yvain and asked her damsel in private for her box and ointment: and the damsel repeated to her the lie as she had invented it, not daring to tell her the truth. Then the lady was greatly enraged, and said: "This is certainly a very serious loss, and I am sure and certain that the box will never be found again. But since it has happened so, there is nothing more to be done about it. One often desires a blessing which turns out to be a curse; thus I, who looked for a blessing and joy from this knight, have lost the dearest and most precious of my possessions. However, I beg you to serve him in all respects." "Ah, lady, how wisely now you speak! For it would be too bad to convert one misfortune into two."

(Vv. 3131-3254.) Then they say no more about the box, but minister in every way they can to the comfort of my lord Yvain, bathing him and washing his hair, having him shaved and clipped, for one could have taken up a fist full of hair upon his face. His every want is satisfied: if he asks for arms, they are furnished him: if he wants a horse, they provide him with one that is large and handsome, strong and spirited. He stayed there until, upon a Tuesday, Count Alier came to the town with his men and knights, who started fires and took plunder. Those in the town at once rose up and equipped themselves with arms. Some armed and some unarmed, they issued forth to meet the plunderers, who did not deign to retreat before them, but awaited them in a narrow pass. My lord Yvain struck at the crowd; he had had so long a rest that his strength was quite restored, and he struck a knight upon his shield with such force that he sent down in a heap, I think, the knight together with his horse. The knight never rose again, for his backbone was broken and his heart burst within his breast. My lord Yvain drew back a little to recover. Then protecting himself completely with his shield, he spurred forward to clear the pass. One could not have counted up to four before one would have seen him cast down speedily four knights. Whereupon, those who were with him waxed more brave, for many a man of poor and timid heart, at the sight of some brave man who attacks a dangerous task before his eyes, will be overwhelmed by confusion and shame, which will drive out the poor heart in his body and give him another like to a hero's for courage. So these men grew brave and each stood his ground in the fight and attack. And the lady was up in the tower, whence she saw the fighting and the rush to win and gain possession of the pass, and she saw lying upon the ground many who were wounded and many killed, both of her own party and of the enemy, but more of the enemy than of her own. For my courteous, bold, and excellent lord Yvain made them yield just as a falcon does the teal. And the men and women who had remained within the town declared as they watched the strife: "Ah, what a valiant knight! How he makes his enemies yield, and how fierce is his attack! He was about him as a lion among the fallow deer, when he is impelled by need and hunger. Then, too, all our other knights are more brave and daring because of him, for, were it not for him alone, not a lance would have been splintered nor a sword drawn to strike. When such an excellent man is found he ought to be loved and dearly prized. See now how he proves himself, see how he maintains his place, see how he stains with blood his lance and bare sword, see how he presses the enemy and follows them up, how he comes boldly to attack them, then gives away and turns about; but he spends little time in giving away, and soon returns to the attack. See him in the fray again, how lightly he esteems his shield, which he allows

to be cut in pieces mercilessly. Just see how keen he is to avenge the blows which are dealt at him. For, if some one should use all the forest of Argone (19) to make lances for him, I guess he would have none left by night. For he breaks all the lances that they place in his socket, and calls for more. And see how he wields the sword when he draws it! Roland never wrought such havoc with Durendal against the Turks at Ronceval or in Spain! (20) If he had in his company some good companions like himself, the traitor, whose attack we are suffering, would retreat today discomfited, or would stand his ground only to find defeat." Then they say that the woman would be blessed who should be loved by one who is so powerful in arms, and who above all others may be recognised as a taper among candles, as a moon among the stars, and as the sun above the moon. He so won the hearts of all that the prowess which they see in him made them wish that he had taken their lady to wife, and that he were master of the land.

(Vv. 3255-3340.) Thus men and women alike praised him, and in doing so they but told the truth. For his attack on his adversaries was such that they vie with one another in flight. But he presses hard upon their heels, and all his companions follow him, for by his side they feel as safe as if they were enclosed in a high and thick stone wall. The pursuit continues until those who flee become exhausted, and the pursuers slash at them and disembowel their steeds. The living roll over upon the dead as they wound and kill each other. They work dreadful destruction upon each other; and meanwhile the Count flees with my lord Yvain after him, until he comes up with him at the foot of a steep ascent, near the entrance of a strong place which belonged to the Count. There the Count was stopped, with no one near to lend him aid; and without any excessive parley my lord Yvain received his surrender. For as soon as he held him in his hands, and they were left just man to man, there was no further possibility of escape, or of yielding, or of self-defence; so the Count pledged his word to go to surrender to the lady of Noroison as her prisoner, and to make such peace as she might dictate. And when he had accepted his word he made him disarm his head and remove the shield from about his neck, and the Count surrendered to him his sword. Thus he won the honour of leading off the Count as his prisoner, and of giving him over to his enemies, who make no secret of their joy. But the news was carried to the town before they themselves arrived. While all come forth to meet them, the lady herself leads the way. My lord Yvain holds his prisoner by the hand, and presents him to her. The Count gladly acceded to her wishes and demands, and secured her by his word, oath, and pledges. Giving her pledges, he swears to her that he will always live on peaceful terms with her, and will make good to her all the loss which she can prove, and will build up again the houses which he had destroyed. When these things were agreed upon in accordance with the lady's wish, my lord Yvain asked leave to depart. But she would not have granted him this permission had he been willing to take her as his mistress. or to marry her. But he would not allow himself to be followed or escorted a single step, but rather departed hastily: in this case entreaty was of no avail. So he started out to retrace his path, leaving the lady much chagrined, whose joy he had caused a while before. When he will not tarry longer she is the more distressed and ill at ease in proportion to the happiness he had brought to her, for she would have wished to honour him, and would have made him, with his consent, lord of all her possessions, or else she would have paid him for

his services whatever sum he might have named. But he would not heed any word of man or woman. Despite their grief he left the knights and the lady who vainly tried to detain him longer.

(Vv. 3341-3484.) Pensively my lord Yvain proceeded through a deep wood, until he heard among the trees a very loud and dismal cry, and he turned in the direction whence it seemed to come. And when he had arrived upon the spot he saw in a cleared space a lion, and a serpent which held him by the tail, burning his hind-quarters with flames of fire. My lord Yvain did not gape at this strange spectacle, but took counsel with himself as to which of the two he should aid. Then he says that he will succour the lion, for a treacherous and venomous creature deserves to be harmed. Now the serpent is poisonous, and fire bursts forth from its mouth -- so full of wickedness is the creature. So my lord Yvain decides that he will kill the serpent first. Drawing his sword he steps forward, holding the shield before his face in order not to be harmed by the flame emerging from the creature's throat, which was larger than a pot. If the lion attacks him next, he too shall have all the fight he wishes; but whatever may happen afterwards he makes up his mind to help him now. For pity urges him and makes request that he should bear succour and aid to the gentle and noble beast. With his sword, which cuts so clean, he attacks the wicked serpent, first cleaving him through to the earth and cutting him in two, then continuing his blows until he reduces him to tiny bits. But he had to cut off a piece of the lion's tail to get at the serpent's head, which held the lion by the tail. He cut off only so much as was necessary and unavoidable. When he had set the lion free, he supposed that he would have to fight with him, and that the lion would come at him; but the lion was not minded so. Just hear now what the lion did! He acted nobly and as one well-bred; for he began to make it evident that he yielded himself to him, by standing upon his two hind-feet and bowing his face to the earth, with his fore-feet joined and stretched out toward him. Then he fell on his knees again, and all his face was wet with the tears of humility. My lord Yvain knows for a truth that the lion is thanking him and doing him homage because of the serpent which he had killed, thereby delivering him from death. He was greatly pleased by this episode. He cleaned his sword of the serpent's poison and filth; then he replaced it in its scabbard, and resumed his way. And the lion walks close by his side, unwilling henceforth to part from him: he will always in future accompany him, eager to serve and protect him. (21) He goes ahead until he scents in the wind upon his way some wild beasts feeding; then hunger and his nature prompt him to seek his prey and to secure his sustenance. It is his nature so to do. He started ahead a little on the trail, thus showing his master that he had come upon and detected the odour and scent of some wild game. Then he looks at him and halts, wishing to serve his every wish, and unwilling to proceed against his will. Yvain understands by his attitude that he is showing that he awaits his pleasure. He perceives this and understands that if he holds back he will hold back too, and that if he follows him he will seize the game which he has scented. Then he incites and cries to him, as he would do to hunting-dogs. At once the lion directed his nose to the scent which he had detected, and by which he was not deceived, for he had not gone a bow-shot when he saw in a valley a deer grazing all alone. This deer he will seize, if he has his way. And so he did, at the first spring, and then drank its blood still warm. When he had killed it he laid it upon his back and carried it back to his master, who thereupon

conceived a greater affection for him, and chose him as a companion for all his life, because of the great devotion he found in him. It was near nightfall now, and it seemed good to him to spend the night there, and strip from the deer as much as he cared to eat. Beginning to carve it he splits the skin along the rib, and taking a steak from the loin he strikes from a flint a spark, which he catches in some dry brush- wood; then he quickly puts his steak upon a roasting spit to cook before the fire, and roasts it until it is quite cooked through. But there was no pleasure in the meal, for there was no bread, or wine, or salt, or cloth, or knife, or anything else. While he was eating, the lion lay at his feet; nor a movement did he make, but watched him steadily until he had eaten all that he could eat of the steak. What remained of the deer the lion devoured, even to the bones. And while all night his master laid his head upon his shield to gain such rest as that afforded, the lion showed such intelligence that he kept awake, and was careful to guard the horse as it fed upon the grass, which yielded some slight nourishment.

(Vv. 3485-3562.) In the morning they go off together, and the same sort of existence, it seems, as they had led that night, they two continued to lead all the ensuing week, until chance brought them to the spring beneath the pine-tree. There my lord Yvain almost lost his wits a second time, as he approached the spring, with its stone and the chapel that stood close by. So great was his distress that a thousand times he sighed "alas!" and grieving fell in a swoon; and the point of his sharp sword, falling from its scabbard, pierced the meshes of his hauberk right in the neck beside the cheek. There is not a mesh that does not spread, and the sword cuts the flesh of his neck beneath the shining mail, so that it causes the blood to start. Then the lion thinks that he sees his master and companion dead. You never heard greater grief narrated or told about anything than he now began to show. He casts himself about, and scratches and cries, and has the wish to kill himself with the sword with which he thinks his master has killed himself. Taking the sword from him with his teeth he lays it on a fallen tree, and steadies it on a trunk behind, so that it will not slip or give way, when he hurls his breast against it. His intention was nearly accomplished when his master recovered from his swoon, and the lion restrained himself as he was blindly rushing upon death, like a wild boar heedless of where he wounds himself. Thus my lord Yvain lies in a swoon beside the stone, but, on recovering, he violently reproached himself for the year during which he had overstayed his leave, and for which he had incurred his lady's hate, and he said: "Why does this wretch not kill himself who has thus deprived himself of joy? Alas! why do I not take my life? How can I stay here and look upon what belongs to my lady? Why does the soul still tarry in my body? What is the soul doing in so miserable a frame? If it had already escaped away it would not be in such torment. It is fitting to hate and blame and despise myself, even as in fact I do. Whoever loses his bliss and contentment through fault or error of his own ought to hate himself mortally. He ought to hate and kill himself. And now, when no one is looking on, why do I thus spare myself? Why do I not take my life? Have I not seen this lion a prey to such grief on my behalf that he was on the point just now of thrusting my sword through his breast? And ought I to fear death who have changed happiness into grief? Joy is now a stranger to me. Joy? What joy is that? I shall say no more of that, for no one could speak of such a thing; and I have asked a foolish question. That was the greatest joy of all which was assured as my possession, but it endured for but a little while. Whoever loses such joy through his own misdeed is

undeserving of happiness."

(Vv. 3563-3898.) While he thus bemoaned his fate, a lorn damsel in sorry plight, who was in the chapel, saw him and heard his words through a crack in the wall. As soon as he was recovered from his swoon, she called to him: "God," said she, "who is that I hear? Who is it that thus complains?" And he replied: "And who are you?" "I am a wretched one," she said, "the most miserable thing alive." And he replied: "Be silent, foolish one! Thy grief is joy and thy sorrow is bliss compared with that in which I am cast down. In proportion as a man becomes more accustomed to happiness and joy, so is he more distracted and stunned than any other man by sorrow when it comes. A man of little strength can carry, through custom and habit, a weight which another man of greater strength could not carry for anything." "Upon my word," she said, "I know the truth of that remark; but that is no reason to believe that your misfortune is worse than mine. Indeed, I do not believe it at all, for it seems to me that you can go anywhere you choose to go, whereas I am imprisoned here, and such a fate is my portion that to-morrow I shall be seized and delivered to mortal judgment." "Ah, God!" said he, "and for what crime?" "Sir knight, may God never have mercy upon my soul, if I have merited such a fate! Nevertheless, I shall tell you truly, without deception, why I am here in prison: I am charged with treason, and I cannot find any one to defend me from being burned or hanged to-morrow." "In the first place," he replied, "I may say that my grief and woe are greater than yours, for you may yet be delivered by some one from the peril in which you are. Is that not true?" "Yes, but I know not yet by whom. There are only two men in the world who would dare on my behalf to face three men in battle." "What? In God's name, are there three of them?" "Yes, sire, upon my word. There are three who accuse me of treachery." "And who are they who are so devoted to you that either one of them would be bold enough to fight against three in your defence?" "I will answer your question truthfully: one of them is my lord Gawain, and the other is my lord Yvain, because of whom I shall to-morrow be handed over unjustly to the martyrdom of death." "Because of whom?" he asked, "what did you say?" "Sire, so help me God, because of the son of King Urien." "Now I understand your words, but you shall not die, without he dies too. I myself am that Yvain, because of whom you are in such distress. And you, I take it, are she who once guarded me safely in the hall, and saved my life and my body between the two portcullises, when I was troubled and distressed, and alarmed at being trapped. I should have been killed or seized, had it not been for your kind aid. Now tell me, my gentle friend, who are those who now accuse you of treachery, and have confined you in this lonely place?" "Sire, I shall not conceal it from you, since you desire me to tell you all. It is a fact that I was not slow in honestly aiding you. Upon my advice my lady received you, after heeding my opinion and my counsel. And by the Holy Paternoster, more for her welfare than for your own I thought I was doing it, and I think so still. So much now I confess to you: it was her honour and your desire that I sought to serve, so help me God! But when it became evident that you had overstayed the year when you should return to my mistress, then she became enraged at me, and thought that she had been deceived by putting trust in my advice. And when this was discovered by the seneschal -- a rascally, underhanded, disloyal wretch, who was jealous of me because in many matters my lady trusted me more than she trusted him, he saw that he could now stir up great enmity between me and her. In full court

and in the presence of all he accused me of having betrayed her in your favour. And I had no counsel or aid except my own; but I knew that I had never done or conceived any treacherous act toward my lady, so I cried out, as one beside herself, and without the advice of any one, that I would present in my own defence one knight who should fight against three. The fellow was not courteous enough to scorn to accept such odds, nor was I at liberty to retreat or withdraw for anything that might happen. So he took me at my word, and I was compelled to furnish bail that I would present within forty days a knight to do battle against three knights. Since then I have visited many courts; I was at King Arthur's court, but found no help from any there, nor did I find any one who could tell me any good news of you, for they knew nothing of your affairs." "Pray tell me. Where then was my good and gentle lord Gawain? No damsel in distress ever needed his aid without its being extended to her." "If I had found him at court, I could not have asked him for anything which would have been refused me; but a certain knight has carried off the Queen, so they told me; surely the King was mad to send her off in his company. (22) I believe it was Kay who escorted her to meet the knight who has taken her away; and my lord Gawain in great distress has gone in search for her. He will never have any rest until he finds her. Now I have told you the whole truth of my adventure. To-morrow I shall be put to a shameful death, and shall be burnt inevitably, a victim of your criminal neglect." And he replies: "May God forbid that you should be harmed because of me! So long as I live you shall not die! You may expect me tomorrow, prepared to the extent of my power to present my body in your cause, as it is proper that I should do. But have no concern to tell the people who I am! However the battle may turn out, take care that I be not recognised!" "Surely, sire, no pressure could make me reveal your name. I would sooner suffer death, since you will have it so. Yet, after all, I beg you not to return for my sake. I would not have you undertake a battle which will be so desperate. I thank you for your promised word that you would gladly undertake it, but consider yourself now released, for it is better that I should die alone than that I should see them rejoice over your death as well as mine; they would not spare my life after they had put you to death. So it is better for you to remain alive than that we both should meet death." "That is very ungrateful remark, my dear," says my lord Yvain; "I suppose that either you do not wish to be delivered from death, or else that you scorn the comfort I bring you with my aid. I will not discuss the matter more, for you have surely done so much for me that I cannot fail you in any need. I know that you are in great distress; but, if it be God's will, in whom I trust, they shall all three be discomfited. So no more upon that score: I am going off now to find some shelter in this wood, for there is no dwelling near at hand." "Sire," she says, "may God give you both good shelter and good night, and protect you as I desire from everything that might do you harm!" Then my lord Yvain departs, and the lion as usual after him. They journeyed until they came to a baron's fortified place, which was completely surrounded by a massive, strong, and high wall. The castle, being extraordinarily well protected, feared no assault of catapult or storming-machine; but outside the walls the ground was so completely cleared that not a single hut or dwelling remained standing. You will learn the cause of this a little later, when the time comes. My lord Yvain made his way directly toward the fortified place, and seven varlets came out who lowered the bridge and advanced to meet him. But they were terrified at sight of the lion, which they saw with him, and asked him kindly to leave the lion at the gate lest he should wound or kill them.

And he replies: "Say no more of that! For I shall not enter without him. Either we shall both find shelter here or else I shall stay outside; he is as dear to me as I am myself. Yet you need have no fear of him! For I shall keep him so well in hand that you may be quite confident." They made answer: "Very well!" Then they entered the town, and passed on until they met knights and ladies and charming damsels coming down the street, who salute him and wait to remove his armour as they say: "Welcome to our midst, fair sire! And may God grant that you tarry here until you may leave with great honour and satisfaction!" High and low alike extend to him a glad welcome, and do all they can for him, as they joyfully escort him into the town. But after they had expressed their gladness they are overwhelmed by grief, which makes them quickly forget their joy, as they begin to lament and weep and beat themselves. Thus, for a long space of time, they cease not to rejoice or make lament: it is to honour their guest that they rejoice, but their heart is not in what they do, for they are greatly worried over an event which they expect to take place on the following day, and they feel very sure and certain that it will come to pass before midday. My lord Yvain was so surprised that they so often changed their mood, and mingled grief with their happiness, that he addressed the lord of the place on the subject. "For God's sake," he said, "fair gentle sir, will you kindly inform me why you have thus honoured me, and shown at once such joy and such heaviness?" "Yes, if you desire to know, but it would be better for you to desire ignorance and silence. I will never tell you willingly anything to cause you grief. Allow us to continue to lament, and do you pay no attention to what we do!" "It would be quite impossible for me to see you sad and nor take it upon my heart, so I desire to know the truth, whatever chagrin may result to me." "Well, then," he said, "I will tell you all. I have suffered much from a giant, who has insisted that I should give him my daughter, who surpasses in beauty all the maidens in the world. This evil giant, whom may God confound, is named Harpin of the Mountain. Not a day passes without his taking all of my possessions upon which he can lay his hands. No one has a better right than I to complain, and to be sorrowful, and to make lament. I might well lose my senses from very grief, for I had six sons who were knights, fairer than any I knew in the world, and the giant has taken all six of them. Before my eyes he killed two of them, and to-morrow he will kill the other four, unless I find some one who will dare to fight him for the deliverance of my sons, or unless I consent to surrender my daughter to him; and he says that when he has her in his possession he will give her over to be the sport of the vilest and lewdest fellows in his house, for he would scorn to take her now for himself. That is the disaster which awaits me to-morrow, unless the Lord God grant me His aid. So it is no wonder, fair sir, if we are all in tears. But for your sake we strive for the moment to assume as cheerful a countenance as we can. For he is a fool who attracts a gentleman to his presence and then does not honour him; and you seem to be a very perfect gentleman. Now I have told you the entire story of our great distress. Neither in town nor in fortress has the giant left us anything, except what we have here. If you had noticed, you must have seen this evening that he has not left us so much as an egg, except these walls which are new; for he has razed the entire town. When he had plundered all he wished, he set fire to what remained. In this way he has done me many an evil turn."

(Vv. 3899-3956.) My lord Yvain listened to all that his host told him, and when he had

heard it all he was pleased to answer him: "Sire, I am sorry and distressed about this trouble of yours; but I marvel greatly that you have not asked assistance at good King Arthur's court. There is no man so mighty that he could not find at his court some who would be glad to try their strength with his." Then the wealthy man reveals and explains to him that he would have had efficient help if he had known where to find my lord Gawain. "He would not have failed me upon this occasion, for my wife is his own sister; but a knight from a strange land, who went to court to seek the King's wife, has led her away. However, he could not have gotten possession of her by any means of his own invention, had it not been for Kay, who so befooled the King that he gave the Queen into his charge and placed her under his protection. He was a fool, and she imprudent to entrust herself to his escort. And I am the one who suffers and loses in all this; for it is certain that my excellent lord Gawain would have made haste to come here, had he known the facts, for the sake of his nephews and his niece. But he knows nothing of it, wherefore I am so distressed that my heart is almost breaking, for he is gone in pursuit of him, to whom may God bring shame and woe for having led the Queen away." While listening to this recital my lord Yvain does not cease to sigh. Inspired by the pity which he feels, he makes this reply: "Fair gentle sire, I would gladly undertake this perilous adventure, if the giant and your sons should arrive to-morrow in time to cause me no delay, for tomorrow at noon I shall be somewhere else, in accordance with a promise I have made." "Once for all, fair sire," the good man said, "I thank you a hundred thousand times for your willingness." And all the people of the house likewise expressed their gratitude.

(Vv. 3957-4384.) Just then the damsel came out of a room, with her graceful body and her face so fair and pleasing to look upon. She was very simple and sad and quiet as she came, for there was no end to the grief she felt: she walked with her head bowed to the ground. And her mother, too, came in from an adjoining room, for the gentleman had sent for them to meet his guest. They entered with their mantles wrapped about them to conceal their tears; and he bid them throw back their mantles, and hold up their heads, saying: "You ought not to hesitate to obey my behests, for God and good fortune have given us here a very well-born gentleman who assures me that he will fight against the giant. Delay no longer now to throw yourselves at his feet!" "May God never let me see that!" my lord Yvain hastens to exclaim; "surely it would not be proper under any circumstances for the sister and the niece of my lord Gawain to prostrate themselves at my feet. May God defend me from ever giving place to such pride as to let them fall at my feet! Indeed, I should never forget the shame which I should feel; but I should be very glad if they would take comfort until to-morrow, when they may see whether God will consent to aid them. I have no other request to make, except that the giant may come in such good time that I be not compelled to break my engagement elsewhere; for I would not fail for anything to be present to-morrow noon at the greatest business I could ever undertake." Thus he is unwilling to reassure them completely, for he fears that the giant may not come early enough to allow him to reach in time the damsel who is imprisoned in the chapel. Nevertheless, he promises them enough to arouse good hope in them. They all alike join in thanking him, for they place great confidence in his prowess, and they think he must be a very good man, when they see the lion by his side as confident as a lamb would be. They take comfort and rejoice

because of the hope they stake on him, and they indulge their grief no more. When the time came they led him off to bed in a brightly lighted room; both the damsel and her mother escorted him, for they prized him dearly, and would have done so a hundred thousand times more had they been informed of his prowess and courtesy. He and the lion together lay down there and took their rest. The others dared not sleep in the room; but they closed the door so tight that they could not come out until the next day at dawn. When the room was thrown open he got up and heard Mass, and then, because of the promise he had made, he waited until the hour of prime. Then in the hearing of all he summoned the lord of the town and said: "My lord, I have no more time to wait, but must ask your permission to leave at once; I cannot tarry longer here. But believe truly that I would gladly and willingly stay here yet awhile for the sake of the nephews and the niece of my beloved lord Gawain, if I did not have a great business on hand, and if it were not so far away." At this the damsel's blood quivered and boiled with fear, as well as the lady's and the lord's. They were so afraid he would go away that they were on the point of humbling themselves and casting themselves at his feet, when they recalled that he would not approve or permit their action. Then the lord makes him an offer of all he will take of his lands or wealth, if only he will wait a little longer. And he replied: "God forbid that ever I should take anything of yours!" Then the damsel, who is in dismay, begins to weep aloud, and beseeches him to stay. Like one distracted and prey to dread, she begs him by the glorious queen of heaven and of the angels, and by the Lord, not to go but to wait a little while; and then, too, for her uncle's sake, whom he says he knows, and loves, and esteems. Then his heart is touched with deep pity when he hears her adjuring him in the name of him whom he loves the most, and by the mistress of heaven, and by the Lord, who is the very honey and sweet savour of pity. Filled with anguish he heaved a sigh, for were the kingdom of Tarsus at stake he would not see her burned to whom he had pledged his aid. If he could not reach her in time, he would be unable to endure his life, or would live on without his wits on the other hand, the kindness of his friend, my lord Gawain, only increased his distress; his heart almost bursts in half at the thought that he cannot delay. Nevertheless, he does not stir, but delays and waits so long that the giant came suddenly, bringing with him the knights: and hanging from his neck he carried a big square stake with a pointed end, and with this he frequently spurred them on. For their part they had no clothing on that was worth a straw, except some soiled and filthy shirts: and their feet and hands were bound with cords, as they came riding upon four limping jades, which were weak, and thin, and miserable. As they came riding along beside a wood, a dwarf, who was puffed up like a toad, had tied the horses' tails together, and walked beside them, beating them remorselessly with a four-knotted scourge until they bled, thinking thereby to be doing something wonderful. Thus they were brought along in shame by the giant and the dwarf. Stopping in the plain in front of the city gate, the giant shouts out to the noble lord that he will kill his sons unless he delivers to him his daughter, whom he will surrender to his vile fellows to become their sport. For he no longer loves her nor esteems her, that he should deign to abase himself to her. She shall be constantly beset by a thousand lousy and ragged knaves, vacant wretches, and scullery boys, who all shall lay hands on her. The worthy man is well-nigh beside himself when he hears how his daughter will be made a bawd, or else, before his very eyes, his four sons will be put to a speedy death. His agony is like that of one who would rather be dead than alive.

Again and again he bemoans his fate, and weeps aloud and sighs. Then my frank and gentle lord Yvain thus began to speak to him: "Sire, very vile and impudent is that giant who vaunts himself out there. But may God never grant that he should have your daughter in his power! He despises her and insults her openly. It would be too great a calamity if so lovely a creature of such high birth were handed over to become the sport of boys. Give me now my arms and horse! Have the drawbridge lowered, and let me pass. One or the other must be cast down, either I or he, I know not which. If I could only humiliate the cruel wretch who is thus oppressing you, so that he would release your sons and should come and make amends for the insulting words he has spoken to you, then I would commend you to God and go about my business." Then they go to get his horse, and hand over to him his arms, striving so expeditiously that they soon have him quite equipped. They delayed as little as they could in arming him. When his equipment was complete, there remained nothing but to lower the bridge and let him go. They lowered it for him, and he went out. But the lion would by no means stay behind. All those who were left behind commended the knight to the Saviour, for they fear exceedingly lest their devilish enemy, who already had slain so many good men on the same field before their eyes, would do the same with him. So they pray God to defend him from death, and return him to them safe and sound, and that He may give him strength to slay the giant. Each one softly prays to God in accordance with his wish. And the giant fiercely came at him, and with threatening words thus spake to him: "By my eyes, the man who sent thee here surely had no love for thee! No better way could he have taken to avenge himself on thee. He has chosen well his vengeance for whatever wrong thou hast done to him." But the other, fearing naught, replies: "Thou treatest of what matters not. Now do thy best, and I'll do mine. Idle parley wearies me." Thereupon my lord Yvain, who was anxious to depart, rides at him. He goes to strike him on the breast, which was protected by a bear's skin, and the giant runs at him with his stake raised in air. My lord Yvain deals him such a blow upon the chest that he thrusts through the skin and wets the tip of his lance in his body's blood by way of sauce. And the giant belabours him with the stake, and makes him bend beneath the blows. My lord Yvain then draws the sword with which he knew how to deal fierce blows. He found the giant unprotected, for he trusted in his strength so much that he disdained to arm himself. And he who had drawn his blade gave him such a slash with the cutting edge, and not with the flat side, that he cut from his cheek a slice fit to roast. Then the other in turn gave him such a blow with the stake that it made him sing in a heap upon his horse's neck. Thereupon the lion bristles up, ready to lend his master aid, and leaps up in his anger and strength, and strikes and tears like so much bark the heavy bearskin the giant wore, and he tore away beneath the skin a large piece of his thigh, together with the nerves and flesh. The giant escaped his clutches, roaring and bellowing like a bull, for the lion had badly wounded him. Then raising his stake in both hands, he thought to strike him, but missed his aim, when the lion leaped backward so he missed his blow, and fell exhausted beside my lord Yvain, but without either of them touching the other. Then my lord Yvain took aim and landed two blows on him. Before he could recover himself he had severed with the edge of his sword the giant's shoulder from his body. With the next blow he ran the whole blade of his sword through his liver beneath his chest; the giant falls in death's embrace. And if a great oak tree should fall, I think it would make no greater noise than the giant made when he tumbled down. All

those who were on the wall would fain have witnessed such a blow. Then it became evident who was the most fleet of foot, for all ran to see the game, just like hounds which have followed the beast until they finally come up with him. So men and women in rivalry ran forward without delay to where the giant lay face downward. The daughter comes running, and her mother too. And the four brothers rejoice after the woes they have endured. As for my lord Yvain they are very sure that they could not detain him for any reason they might allege, but they beseech him to return and stay to enjoy himself as soon as he shall have completed the business which calls him away. And he replies that he cannot promise them anything, for as yet he cannot guess whether it will fare well or ill with him. But thus much did he say to his host: that he wished that his four sons and his daughter should take the dwarf and go to my lord Gawain when they hear of his return, and should tell and relate to him how he has conducted himself. For kind actions are of no use if you are not willing that they be known. And they reply: "It is not right that such kindness as this should be kept hid: we shall do whatever you desire. But tell us what we can say when we come before him. Whose praises can we speak, when we know not what your name may be?" And he answers them: "When you come before him, you may say thus much: that I told you 'The Knight with the Lion' was my name. And at the same time I must beg you to tell him from me that, if he does not recognise who I am, yet he knows me well and I know him. Now I must be gone from here, and the thing which most alarms me is that I may too long have tarried here, for before the hour of noon be passed I shall have plenty to do elsewhere, if indeed I can arrive there in time." Then, without further delay, he starts. But first his host begged him insistently that he would take with him his four sons: for there was none of them who would not strive to serve him, if he would allow it. But it did not please or suit him that any one should accompany him; so he left the place to them, and went away alone. And as soon as he starts, riding as fast as his steed can carry him, he heads toward the chapel. The path was good and straight, and he knew well how to keep the road. But before he could reach the chapel, the damsel had been dragged out and the pyre prepared upon which she was to be placed. Clad only in a shift, she was held bound before the fire by those who wrongly attributed to her an intention she had never had. My lord Yvain arrived, and, seeing her beside the fire into which she was about to be cast, he was naturally incensed. He would be neither courteous nor sensible who had any doubt about that fact. So it is true that he was much incensed; but he cherishes within himself the hope that God and the Right will be on his side. In such helpers he confides; nor does he scorn his lion's aid. Rushing quickly toward the crowd, he shouts: "Let the damsel be, you wicked folk! Having committed no crime, it is not right that she should be cast upon a pyre or into a furnace." And they draw off on either side, leaving a passage-way for him. But he yearns to see with his own eyes her whom his heart beholds in whatever place she may be. His eyes seek her until he finds her, while he subdues and holds in check his heart, just as one holds in check with a strong curb a horse that pulls. Nevertheless, he gladly gazes at her, and sighs the while; but he does not sigh so openly that his action is detected; rather does he stifle his sighs, though with difficulty. And he is seized with pity at hearing, seeing, and perceiving the grief of the poor ladies, who cried: "Ah, God, how hast Thou forgotten us! How desolate we shall now remain when we lose so kind a friend, who gave us such counsel and such aid, and interceded for us at court! It was she who prompted madame to clothe us with her

clothes of vair. Henceforth the situation will change, for there will be no one to speak for us! Cursed be he who is the cause of our loss! For we shall fare badly in all this. There will be no one to utter such advice as this: 'My lady, give this vair mantle, this cloak, and this garment to such and such an honest dame! Truly, such charity will be well employed, for she is in very dire need of them.' No such words as these shall be uttered henceforth, for there is no one else who is frank and courteous; but every one solicits for himself rather than for some one else, even though he have no need."

(Vv. 4385-4474.) Thus they were bemoaning their fate; and my lord Yvain who was in their midst, heard their complaints, which were neither groundless nor assumed. He saw Lunete on her knees and stripped to her shift, having already made confession, and besought God's mercy for her sins. Then he who had loved her deeply once came to her and raised her up, saying: "My damsel, where are those who blame and accuse you? Upon the spot, unless they refuse, battle will be offered them." And she, who had neither seen nor looked at him before, said: "Sire. you come from God in this time of my great need! The men who falsely accuse me are all ready before me here; if you had been a little later I should soon have been reduced to fuel and ashes. You have come here in my defence, and may God give you the power to accomplish it in proportion as I am guiltless of the accusation which is made against me!" The seneschal and his two brothers heard these words. "Ah!" they exclaim, "woman, chary of uttering truth but generous with lies! He indeed is mad who for thy words assumes so great a task. The knight must be simple-minded who has come here to die for thee, for he is alone and there are three of us. My advice to him is that he turn back before any harm shall come to him." Then he replies, as one impatient to begin: "Whoever is afraid, let him run away! I am not so afraid of your three shields that I should go off defeated without a blow. I should be indeed discourteous, if, while yet unscathed and in perfect case, I should leave the place and field to you. Never, so long as I am alive and sound, will I run away before such threats. But I advise thee to set free the damsel whom thou hast unjustly accused; for she tells me, and I believe her word, and she has assured me upon the salvation of her soul, that she never committed, or spoke, or conceived any treason against her mistress. I believe implicitly what she has told me, and will defend her as best I can, for I consider the righteousness of her cause to be in my favour. For, if the truth be known, God always sides with the righteous cause, for God and the Right are one; and if they are both upon my side, then I have better company and better aid than thou." (23) Then the other responds imprudently that he may make every effort that pleases him and is convenient to do him injury, provided that his lion shall not do him harm. And he replies that he never brought the lion to champion his cause, nor does he wish any but himself to take a hand: but if the lion attacks him, let him defend himself against him as best he can, for concerning him he will give no guarantee. Then the other answers: "Whatever thou mayst say; unless thou now warn thy lion, and make him stand quietly to one side, there is no use of thy longer staying here, but begone at once, and so shalt thou be wise; for throughout this country every one is aware how this girl betrayed her lady, and it is right that she receive her due reward in fire and flame." "May the Holy Spirit forbid!" says he who knows the truth; "may God not let me stir from here until I have delivered her!" Then he tells the lion to withdraw and to lie down quietly, and he does so obediently.

(Vv. 4475-4532.) The lion now withdrew, and the parley and quarrel being ended between them two, they all took their distance for the charge. The three together spurred toward him, and he went to meet them at a walk. He did not wish to be overturned or hurt at this first encounter. So he let them split their lances, while keeping his entire, making for them a target of his shield, whereon each one broke his lance. Then he galloped off until he was separated from them by the space of an acre; but he soon returned to the business in hand, having no desire to delay. On his coming up the second time, he reached the seneschal before his two brothers, and breaking his lance upon his body, he carried him to earth in spite of himself, and he gave him such a powerful blow that for a long while he lay stunned, incapable of doing him any harm. And then the other two came at him with their swords bared, and both deal him great blows, but they receive still heavier blows from him. For a single one of the blows he deals is more than a match for two of theirs; thus he defends himself so well that they have no advantage over him, until the seneschal gets up and does his best to injure him, in which attempt the others join, until they begin to press him and get the upper hand. Then the lion, who is looking on, delays no longer to lend him aid; for it seems to him that he needs it now. And all the ladies, who are devoted to the damsel, beseech God repeatedly and pray to Him earnestly not to allow the death or the defeat of him who has entered the fray on her account. The ladies, having no other weapons, thus assist him with their prayers. And the lion brings him such effective aid, that at his first attack, he strikes so fiercely the seneschal, who was now on his feet, that he makes the meshes fly from the hauberk like straw, and he drags him down with such violence that he tears the soft flesh from his shoulder and all down his side. He strips whatever he touches, so that the entrails lie exposed. The other two avenge this blow.

(Vv. 4533-4634.) Now they are all even on the field. The seneschal is marked for death, as he turns and welters in the red stream of warm blood pouring from his body. The lion attacks the others; for my lord Yvain is quite unable, though he did his best by beating or by threatening him, to drive him back; but the lion doubtless feels confident that his master does not dislike his aid, but rather loves him the more for it: so he fiercely attacks them, until they have reason to complain of his blows, and they wound him in turn and use him badly. When my lord Yvain sees his lion wounded, his heart is wroth within his breast, and rightly so; but he makes such efforts to avenge him, and presses them so hard, that he completely reduces them; they no longer resist him, but surrender to him at discretion, because of the lion's help, who is now in great distress; for he was wounded everywhere, and had good cause to be in pain. For his part, my lord Yvain was by no means in a healthy state, for his body bore many a wound. But he is not so anxious about himself as about his lion, which is in distress. Now he has delivered the damsel exactly in accordance with his wish, and the lady has very willingly dismissed the grudge that she bore her. And those men were burned upon the pyre which had been kindled for the damsel's death; for it is right and just that he who has misjudged another, should suffer the same manner of death as that to which he had condemned the other. Now Lunete is joyous and glad at being reconciled with her mistress, and together they were more happy than any one ever was before. Without recognising him, all present offered to him, who was their lord, their service so long as life should last;

even the lady, who possessed unknowingly his heart, begged him insistently to tarry there until his lion and he had quite recovered. And he replied: "Lady, I shall not now tarry here until my lady removes from me her displeasure and anger: then the end of all my labours will come." "Indeed," she said, "that grieves me. I think the lady cannot be very courteous who cherishes ill-will against you. She ought not to close her door against so valorous a knight as you, unless he had done her some great wrong." "Lady," he replies, "however great the hardship be, I am pleased by what ever may be her will. But speak to me no more of that; for I shall say nothing of the cause or crime, except to those who are informed of it." "Does any one know it, then, beside you two?" "Yes, truly, lady." "Well, tell us at least your name, fair sir; then you will be free to go." "Quite free, my lady? No, I shall not be free. I owe more than I can pay. Yet, I ought not to conceal from you my name. You will never hear of 'The Knight with the Lion' without hearing of me; for I wish to be known by that name." "For God's sake, sir, what does that name mean? For we never saw you before, nor have we ever heard mentioned this name of yours." "My lady, you may from that infer that my fame is not widespread." Then the lady says: "Once more, if it did not oppose your will, I would pray you to tarry here." "Really, my lady, I should not dare, until I knew certainly that I had regained my lady's good-will." "Well, then, go in God's name, fair sir; and, if it be His will, may He convert your grief and sorrow into joy." "Lady," says he, "may God hear your prayer." Then he added softly under his breath: "Lady, it is you who hold the key, and, though you know it not, you hold the casket in which my happiness is kept under lock."

Continue to Part III

ENDNOTES:

NOTE: Endnotes supplied by Prof. Foerster are indicated by "(F.)"; all other endnotes are supplied by W.W. Comfort.

- (16) It is hoped that the following passage may have retained in the translation some of the gay animation which clothes this description of a royal entry into a mediaeval town.
- (17) This idea forms the dominating motive, it will be recalled, in "Erec et Enide" (cf. note to "Erec", v. 2576).
- (18) The parallel between Yvain's and Roland's madness will occur to readers of Ariosto's "Orlando Furioso", though in the former case Yvain's madness seems to be rather a retribution for his failure to keep his promise, while Roland's madness arises from excess of love.
- (19) Argonne is the name of a hilly and well-wooded district in the north-east of France, lying between the Meuse and the

Aisne.

- (20) An allusion to the well-known epic tradition embodied in the "Chanson de Roland". It was common for mediaeval poets to give names to both the horses and the swords of their heroes.
- (21) For the faithful lion in the Latin bestiaries and mediaeval romances, see the long note of W.L. Holland, "Chretien von Troies" (Tubingen, 1854), p. 161 f., and G. Baist in Zeitschrift fur romanische Philologie, xxi. 402-405. To the examples there cited may be added the episodes in "Octavian" (15th century), published in the "Romanische Bibliothek" (Heilbronn, 1883).
- (22) This is the first of three references in this poem to the abduction of Guinevere as fully narrated in the poem of "Lancelot". The other references are in v. 3918 and v.4740 f.
- (23) Yvain here states the theory of the judicial trial by combat. For another instance see "Lancelot", v. 4963 f. Cf. M. Pfeffer in "Ztsch. fur romanische Philologie", ix. 1-74, and L. Jordan, id. Xxix. 385-401.

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Yvain

or,
The Knight with the Lion
Part III: Vv. 4635 - Vv. 6818
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(Vv. 4635-4674.) Then he goes away in great distress, and there is no one who recognises him save Lunete, who accompanied him a long distance. Lunete alone keeps him company, and he begs her insistently never to reveal the name of her champion. "Sire," says she, "I will never do so." Then he further requested her that she should not forget him, and that she should keep a place for him in his mistress' heart, whenever the chance arose. She tells him to be at ease on that score; for she will never be forgetful, nor unfaithful, nor idle. Then he thanks her a thousand times, and he departs pensive and oppressed, because of his lion that he must needs carry, being unable to follow him on foot. He makes for him a litter of moss and ferns in his shield. When he has made a bed for him there, he lays him in it as gently as he can, and carries him thus stretched out full length on the inner side of his shield. Thus, in his shield he bears him off, until he arrives before the gate of a mansion, strong and fair. Finding it closed, he called, and the porter opened it so promptly that he had no need to call but once. He reaches out to take his rein, and greets him thus: "Come in, fair sire. I offer you the dwelling of my lord, if it please you to dismount." "I accept the offer gladly," he replies, "for I stand in great need of it, and it is time to find a lodging."

(Vv. 4675-4702.) Thereupon, he passed through the gate, and saw the retainers in a mass coming to meet him. They greeted him and helped him from his horse, and laid down upon the pavement his shield with the lion on it. And some, taking his horse, put it in a stable: while others very properly relieved him of his arms and took them. Then the lord of the castle heard the news, and at once came down into the courtyard, and greeted him. And his lady came down, too, with all her sons and daughters and a great crowd of other people, who all rejoiced to offer him a lodging. They gave him a quiet room, because they deemed that he was sick; but their good nature was put to a test when they allowed the lion to go with him. His cure was undertaken by two maidens skilled in surgery, who were daughters of the lord. I do not know how many days he stayed there, until he and his lion, being cured, were compelled to proceed upon their way.

(Vv. 4703-4736.) But within this time it came about that my lord of Noire Espine had a struggle with Death, and so fierce was Death's attack that he was forced to die. After his death it happened that the elder of two daughters whom he had, announced that she would possess uncontested all the estates for herself during her entire lifetime, and that she would give no share to her sister. And the other one said that she would go to King Arthur's court to seek help for the defence of her claim to the land. When the former saw that her sister would by no means concede all the estates to her without contest, she was greatly concerned, and thought that, if possible, she would get to court before her. At once she prepared and equipped herself, and without any tarrying or delay, she proceeded to the court. The other followed her, and made all the haste she could; but

her journey was all in vain, for her elder sister had already presented her case to my lord Gawain, and he had promised to execute her will. But there was an agreement between them that if any one should learn of the facts from her, he would never again take arms for her, and to this arrangement she gave consent.

(Vv. 4737-4758.) Just then the other sister arrived at court, clad in a short mantle of scarlet cloth and fresh ermine. It happened to be the third day after the Queen had returned from the captivity in which Maleagant had detained her with all the other prisoners; but Lancelot had remained behind, treacherously confined within a tower. And on that very day, when the damsel came to court, news was received of the cruel and wicked giant whom the knight with the lion had killed in battle. In his name, my lord Gawain was greeted by his nephews and niece, who told him in detail of all the great service and great deeds of prowess he had done for them for his sake, and how that he was well acquainted with him, though not aware of his identity.

(Vv. 4759-4820.) All this was heard by her, who was plunged thereby into great despair and sorrow and dejection; for, since the best of the knights was absent, she thought she would find no aid or counsel at the court. She had already made several loving and insistent appeals to my lord Gawain; but he had said to her: "My dear, it is useless to appeal to me; I cannot do it; I have another affair on hand, which I shall in no wise give up." Then the damsel at once left him, and presented herself before the King. "O King," said she, "I have come to thee and to thy court for aid. But I find none, and I am very much mazed that I can get no counsel here. Yet it would not be right for me to go away without taking leave. My sister may know, however, that she might obtain by kindness whatever she desired of my property; but I will never surrender my heritage to her by force, if I can help it, and if I can find any aid or counsel." "You have spoken wisely," said the King; "since she is present here, I advise, recommend, and urge her to surrender to you what is your right." Then the other, who was confident of the best knight in the world, replied: "Sire, may God confound me, if ever I bestow on her from my estates any castle, town, clearing, forest, land, or anything else. But if any knight dares to take arms on her behalf and desires to defend her cause, let him step forth at once." "Your offer to her is not fair; she needs more time," the King replied; "if she desires, she may have forty days to secure a champion, according to the practice of all courts." To which the elder sister replied: "Fair King, my lord, you may establish your laws as it pleases you, and as seems good, nor is it my place to gainsay you, so I must consent to the postponement, if she desires it." Whereupon, the other says that she does desire it, and she makes formal request for it. Then she commended the King to God, and left the court resolving to devote her life to the search through all the land for the Knight with the Lion, who devotes himself to succouring women in need of aid.

(Vv. 4821-4928.) Thus she entered upon her quest, and traversed many a country without hearing any news of him, which caused her such grief that she fell sick. But it was well for her that it happened so; for she came to the dwelling of a friend of hers, by whom she was dearly loved. By this time her face showed clearly that she was not in good health. They insisted upon detaining her until she told them of her plight; whereupon, another damsel took up the quest wherein she had been engaged, and

continued the search on her behalf. So while the one remained in this retreat, the other rode rapidly all day long, until the darkness of night came on, and caused her great anxiety. (24) And her trouble was doubled when the rain came on with terrible violence, as if God Himself were doing His worst, while she was in the depths of the forest. The night and the woods cause her great distress, but she is more tormented by the rain than by either the woods or the night. And the road was so bad that her horse was often up to the girth in mud; any damsel might well be terrified to be in the woods, without escort, in such bad weather and in such darkness that she could not see the horse she was riding. So she called on God first, and His mother next, and then on all the saints in turn, and offered up many a prayer that God would lead her out from this forest and conduct her to some lodging-place. She continued in prayer until she heard a horn, at which she greatly rejoiced; for she thought now she would find shelter, if she could only reach the place. So she turned in the direction of the sound, and came upon a paved road which led straight toward the horn whose sound she heard; for the horn had given three long, loud blasts. And she made her way straight toward the sound, until she came to a cross which stood on the right side of the road, and there she thought that she might find the horn and the person who had sounded it. So she spurred her horse in that direction, until she drew near a bridge, and descried the white walls and the barbican of a circular castle. Thus, by chance she came upon the castle, setting her course by the sound which had led her thither. She had been attracted by the sound of the horn blown by a watchman upon the walls. As soon as the watchman caught sight of her, he called to her, then came down, and taking the key of the gate, opened it for her and said: "Welcome, damsel, whoe'er you be. You shall be well lodged this night." "I have no other desire than that," the damsel replied, as he let her in. After the toil and anxiety she had endured that day, she was fortunate to find such a lodging-place; for she was very comfortable there. After the meal the host addressed her, and inquired where she was going and what was her quest. Whereupon, she thus replied: "I am seeking one whom I never saw, so far as I am aware, and never knew; but he has a lion with him, and I am told that, if I find him, I can place great confidence in him." "I can testify to that," the other said: "for the day before yesterday God sent him here to me in my dire need. Blessed be the paths which led him to my dwelling. For he made me glad by avenging me of a mortal enemy and killing him before my eyes. Outside yonder gate you may see to-morrow the body of a mighty giant, whom he slew with such ease that he hardly had to sweat." "For God's sake, sire," the damsel said, "tell me now the truth, if you know whither he went, and where he is." "I don't know," he said, "as God sees me here; but to-morrow I will start you on the road by which he went away from here." "And may God," said she, "lead me where I may hear true news of him. For if I find him, I shall be very glad."

(Vv. 4929-4964.) Thus they continued in long converse until at last they went to bed. When the day dawned, the maid arose, being in great concern to find the object of her quest. And the master of the house arose with all his companions, and set her upon the road which led straight to the spring beneath the pine. And she, hastening on her way toward the town, came and asked the first men whom she met, if they could tell her where she would find the lion and the knight who travelled in company. And they told her that they had seen him defeat three knights in that very place. Whereupon, she said

at once: "For God's sake, since you have said so much, do not keep back from me anything that you can add." "No," they replied; "we know nothing more than we have said, nor do we know what became of him. If she for whose sake he came here, cannot give you further news, there will be no one here to enlighten you. You will not have far to go, if you wish to speak with her; for she has gone to make prayer to God and to hear Mass in yonder church, and judging by the time she has been inside, her orisons have been prolonged."

(Vv. 4965-5106.) While they were talking thus, Lunete came out from the church, and they said: "There she is." Then she went to meet her, and they greeted each other. She asked Lunete at once for the information she desired; and Lunete said that she would have a palfrey saddled; for she wished to accompany her, and would take her to an enclosure where she had left him. The other maiden thanked her heartily. Lunete mounts the palfrey which is brought without delay, and, as they ride, she tells her how she had been accused and charged with treason, and how the pyre was already kindled upon which she was to be laid, and how he had come to help her in just the moment of her need. While speaking thus, she escorted her to the road which led directly to the spot where my lord Yvain had parted from her. When she had accompanied her thus far, she said: "Follow this road until you come to a place where, if it please God and the Holy Spirit, you will hear more reliable news of him than I can tell. I very well remember that I left him either near here, or exactly here, where we are now; we have not seen each other since then, and I do not know what he has done. When he left me, he was in sore need of a plaster for his wounds. So I will send you along after him, and if it be God's will, may He grant that you find him to-night or to-morrow in good health. Now go: I commend you to God. I must not follow you any farther, lest my mistress be displeased with me." Then Lunete leaves her and turns back; while the other pushed on until she found a house, where my lord Yvain had tarried until he was restored to health. She saw people gathered before the gate, knights, ladies and men-at-arms, and the master of the house; she saluted them, and asked them to tell her, if possible, news of a knight for whom she sought. "Who is he?" they ask. "I have heard it said that he is never without a lion." "Upon my word, damsel," the master says, "he has just now left us. You can come up with him to-night, if you are able to keep his tracks in sight, and are careful not to lose any time." "Sire," she answers, "God forbid. But tell me now in what direction I must follow him." And they tell her: "This way, straight ahead," and they beg her to greet him on their behalf. But their courtesy was not of much avail; for, without giving any heed, she galloped off at once. The pace seemed much too slow to her, though her palfrey made good time. So she galloped through the mud just the same as where the road was good and smooth, until she caught sight of him with the lion as his companion. Then in her gladness she exclaims: "God, help me now. At last I see him whom I have so long pursued, and whose trace I have long followed. But if I pursue and nothing gain, what will it profit me to come up with him? Little or nothing, upon my word. If he does not join in my enterprise, I have wasted all my pains." Thus saying, she pressed on so fast that her palfrey was all in a sweat; but she caught up with him and saluted him. He thus at once replied to her: "God save you, fair one, and deliver you from grief and woe." "The same to you, sire, who, I hope, will soon be able to deliver me." Then she draws nearer to him, and says: "Sire, I have long searched for you. The great fame of

your merit has made me traverse many a county in my weary search for you. But I continued my quest so long, thank God, that at last I have found you here. And if I brought any anxiety with me, I am no longer concerned about it, nor do I complain or remember it now. I am entirely relieved; my worry has taken flight the moment I met with you. Moreover, the affair is none of mine: I come to you from one that is better than I, a woman who is more noble and excellent. But if she be disappointed in her hopes of you, then she has been betrayed by your fair renown, for she has no expectation of other aid. My damsel, who is deprived of her inheritance by a sister, expects with your help to win her suit; she will have none but you defend her cause. No one can make her believe that any one else could bear her aid. By securing her share of the heritage, you will have won and acquired the love of her who is now disinherited, and you will also increase your own renown. She herself was going in search for you to secure the boon for which she hoped; no one else would have taken her place, had she not been detained by an illness which compels her to keep her bed. Now tell me, please, whether you will dare to come, or whether you will decline." "No," he says; "no man can win praise in a life of ease; and I will not hold back, but will follow you gladly, my sweet friend, whithersoever it may please you. And if she for whose sake you have sought me out stands in some great need of me, have no fear that I shall not do all I can for her. Now may God grant me the happiness and grace to settle in her favour her rightful claim."

(Vv. 5107-5184.) (25) Thus conversing, they two rode away until they approached the town of Pesme Avanture. They had no desire to pass it by, for the day was already drawing to a close. They came riding to the castle, when all the people, seeing them approach, called out to the knight: "Ill come, sire, ill come. This lodging-place was pointed out to you in order that you might suffer harm and shame. An abbot might take his oath to that." "Ah," he replied, "foolish and vulgar folk, full of all mischief, and devoid of honour, why have you thus assailed me?" "Why? you will find out soon enough, if you will go a little farther. But you shall learn nothing more until you have ascended to the fortress." At once my lord Yvain turns toward the tower, and the crowd cries out, all shouting aloud at him: "Eh, eh, wretch, whither goest thou? If ever in thy life thou hast encountered one who worked thee shame and woe, such will be done thee there, whither thou art going, as will never be told again by thee." My lord Yvain, who is listening, says: "Base and pitiless people, miserable and impudent, why do you assail me thus, why do you attack me so? What do you wish of me, what do you want, that you growl this way after me?" A lady, who was somewhat advanced in years, who was courteous and sensible, said: "Thou hast no cause to be enraged: they mean no harm in what they say; but, if thou understoodest them aright, they are warning thee not to spend the night up there; they dare not tell thee the reason for this, but they are warning and blaming thee because they wish to arouse thy fears. This they are accustomed to do in the case of all who come, so that they may not go inside. And the custom is such that we dare not receive in our own houses, for any reason whatsoever, any gentleman who comes here from a distance. The responsibility now is thine alone; no one will stand in thy way. If thou wishest, thou mayst go up now; but my advice is to turn back again." "Lady," he says, "doubtless it would be to my honour and advantage to follow your advice; but I do not know where I should find a lodging-place to-night." "Upon my

word," says she, "I'll say no more, for the concern is none of mine. Go wherever you please. Nevertheless, I should be very glad to see you return from inside without too great shame; but that could hardly be." "Lady," he says, "may God reward you for the wish. However, my wayward heart leads me on inside, and I shall do what my heart desires." Thereupon, he approaches the gate, accompanied by his lion and his damsel. Then the porter calls to him, and says: "Come quickly, come. You are on your way to a place where you will be securely detained, and may your visit be accursed."

(Vv. 5185-5346.) The porter, after addressing him with this very ungracious welcome, hurried upstairs. But my lord Yvain, without making reply, passed straight on, and found a new and lofty hall; in front of it there was a yard enclosed with large, round, pointed stakes, and seated inside the stakes he saw as many as three hundred maidens, working at different kinds of embroidery. Each one was sewing with golden thread and silk, as best she could. But such was their poverty, that many of them wore no girdle, and looked slovenly, because so poor; and their garments were torn about their breasts and at the elbows, and their shifts were soiled about their necks. Their necks were thin, and their faces pale with hunger and privation. They see him, as he looks at them, and they weep, and are unable for some time to do anything or to raise their eyes from the ground, so bowed down they are with woe. When he had contemplated them for a while, my lord Yvain turned about and moved toward the door; but the porter barred the way, and cried: "It is no use, fair master; you shall not get out now. You would like to be outside: but, by my head, it is of no use. Before you escape you will have suffered such great shame that you could not easily suffer more; so you were not wise to enter here, for there is no question of escaping now." "Nor do I wish to do so, fair brother," said he; "but tell me, by thy father's soul, whence came the damsels whom I saw in the yard, weaving cloths of silk and gold. I enjoy seeing the work they do, but I am much distressed to see their bodies so thin, and their faces so pale and sad. I imagine they would be fair and charming, if they had what they desire." "I will tell you nothing," was the reply; "seek some one else to tell you." "That will I do, since there is no better way." Then he searches until he finds the entrance of the yard where the damsels were at work: and coming before them, he greets them all, and sees tears flowing from their eyes, as they weep. Then he says to them: "May it please God to remove from your hearts, and turn to joy, this grief, the cause of which I do not know." One of them answers: "May you be heard by God, to whom you have addressed your prayer. It shall not be concealed from you who we are, and from what land: I suppose that is what you wish to know." "For no other purpose came I here," says he. (26) "Sire, it happened a long while ago that the king of the Isle of Damsels went seeking news through divers courts and countries, and he kept on his travels like a dunce until he encountered this perilous place. It was an unlucky hour when he first came here, for we wretched captives who are here receive all the shame and misery which we have in no wise deserved. And rest assured that you yourself may expect great shame, unless a ransom for you be accepted. But, at any rate, so it came about that my lord came to this town, where there are two sons of the devil (do not take it as a jest) who were born of a woman and an imp. These two were about to fight with the king, whose terror was great, for he was not yet eighteen years old, and they would have been able to cleave him through like a tender lamb. So the king, in his terror, escaped his fate as best he could,

by swearing that he would send hither each year, as required, thirty of his damsels, and with this rent he freed himself. And when he swore, it was agreed that this arrangement should remain in force as long as the two devils lived. But upon the day when they should be conquered and defeated in battle, he would be relieved from this tribute, and we should be delivered who are now shamefully given over to distress and misery. Never again shall we know what pleasure is. But I spoke folly just now in referring to our deliverance, for we shall never more leave this place. We shall spend our days weaving cloths of silk, without ever being better clad. We shall always be poor and naked, and shall always suffer from hunger and thirst, for we shall never be able to earn enough to procure for ourselves any better food. Our bread supply is very scarce -- a little in the morning and less at night, for none of us can gain by her handiwork more than fourpence a day for her daily bread. And with this we cannot provide ourselves with sufficient food and clothes. For though there is not one of us who does not earn as much as twenty sous (27) a week, yet we cannot live without hardship. Now you must know that there is not a single one of us who does not do twenty sous worth of work or more, and with such a sum even a duke would be considered rich. So while we are reduced to such poverty, he, for whom we work, is rich with the product of our toil. We sit up many nights, as well as every day, to earn the more, for they threaten to do us injury, when we seek some rest, so we do not dare to rest ourselves. But why should I tell you more? We are so shamefully treated and insulted that I cannot tell you the fifth part of it all. But what makes us almost wild with rage is that we very often see rich and excellent knights, who fight with the two devils, lose their lives on our account. They pay dearly for the lodging they receive, as you will do to-morrow. For, whether you wish to do so or not, you will have to fight singlehanded and lose your fair renown with these two devils." "May God, the true and spiritual, protect me," said my lord Yvain, "and give you back your honour and happiness, if it be His will. I must go now and see the people inside there, and find out what sort of entertainment they will offer me." "Go now, sire, and may He protect you who gives and distributes all good things."

(Vv. 5347-5456.) Then he went until he came to the hall where he found no one, good or bad, to address him. Then he and his companion passed through the house until they came to a garden. They never spoke of, or mentioned, stabling their horses. But what matters it? For those who considered them already as their own had stabled them carefully. I do not know whether their expectation was wise, for the horses' owners are still perfectly hale. The horses, however, have oats and hay, and stand in litter up to their belly. My lord Yvain and his company enter the garden. There he sees, reclining upon his elbow upon a silken rug, a gentleman, to whom a maiden was reading from a romance about I know not whom. There had come to recline there with them and listen to the romance a lady, who was the mother of the damsel, as the gentleman was her father; they had good reason to enjoy seeing and hearing her, for they had no other children. She was not yet sixteen years old, and was so fair and full of grace that the god of Love would have devoted himself entirely to her service, if he had seen her, and would never have made her fall in love with anybody except himself. For her sake he would have become a man, and would lay aside his deity, and would smite his own body with that dart whose wound never heals unless some base physician attends to it. It is not fitting that any one should recover until he meets with faithlessness. Any one

who is cured by other means is not honestly in love. I could tell you so much about this wound, if you were pleased to listen to it, that I would not get through my tale to-day. But there would be some one who would promptly say that I was telling you but an idle tale; for people don't fall in love nowadays, nor do they love as they used to do, so they do not care to hear of it. (28) But hear now in what fashion and with what manner of hospitality my lord Yvain was received. All those who were in the garden leaped to their feet when they saw him come, and cried out: "This way, fair sire. May you and all you love be blessed with all that God can do or say." I know not if they were deceiving him, but they receive him joyfully and act as if they are pleased that he should be comfortably lodged. Even the lord's daughter serves him very honourably, as one should treat a worthy guest. She relieves him of all his arms, nor was it the least attention she bestowed on him when she herself washed his neck and face. The lord wishes that all honour should be shown him, as indeed they do. She gets out from her wardrobe a folded shirt, white drawers, needle and thread for his sleeves, which she sews on, thus clothing him. (29) May God want now that this attention and service may not prove too costly to him! She gave him a handsome jacket to put on over his shirt, and about his neck she placed a brand new spotted mantle of scarlet stuff. She takes such pains to serve him well that he feels ashamed and embarrassed. But the damsel is so courteous and open-hearted and polite that she feels she is doing very little. And she knows well that it is her mother's will that she shall leave nothing undone for him which she thinks may win his gratitude. That night at table he was so well served with so many dishes that there were too many. The servants who brought in the dishes might well have been wearied by serving them. That night they did him all manner of honour, putting him comfortably to bed, and not once going near him again after he had retired. His lion lay at his feet, as his custom was. In the morning, when God lighted His great light for the world, as early as was consistent in one who was always considerate, my lord Yvain quickly arose, as did his damsel too. They heard Mass in a chapel, where it was promptly said for them in honour of the Holy Spirit.

(Vv. 5457-5770.) After the Mass my lord Yvain heard bad news, when he thought the time had come for him to leave and that nothing would stand in his way; but it could not be in accordance with his wish. When he said: "Sire, if it be your will, and with your permission, I am going now," the master of the house replied: "Friend, I will not grant you permission yet. There is a reason why I cannot do so, for there is established in this castle a very terrible practice which I am bound to observe. I shall now cause to approach two great, strong fellows of mine, against whom, whether right or wrong, you must take arms. If you can defend yourself against them, and conquer and slay them both, my daughter desires you as her lord, and the suzerainty of this town and all its dependencies awaits you." "Sire," said he, "for all this I have no desire. So may God never bestow your daughter upon me, but may she remain with you; for she is so fair and so elegant that the Emperor of Germany would be fortunate to win her as his wife." "No more, fair guest," the lord replied: "there is no need of my listening to your refusal, for you cannot escape. He who can defeat the two, who are about to attack you, must by right receive my castle, and all my land, and my daughter as his wife. There is no way of avoiding or renouncing the battle. But I feel sure that your refusal of my daughter is due to cowardice, for you think that in this manner you can completely avoid the

battle. Know, however, without fail that you must surely fight. No knight who lodges here can possibly escape. This is a settled custom and statute, which will endure yet for many a year, for my daughter will never be married until I see them dead or defeated." "Then I must fight them in spite of myself. But I assure you that I should very gladly give it up. In spite of my reluctance, however, I shall accept the battle, since it is inevitable." Thereupon, the two hideous, black sons of the devil come in, both armed with a crooked club of a cornelian cherry- tree, which they had covered with copper and wound with brass. They were armed from the shoulders to the knees, but their head and face were bare, as well as their brawny legs. Thus armed, they advanced, bearing in their hands round shields, stout and light for fighting. The lion begins to quiver as soon as he sees them, for he sees the arms they have, and perceives that they come to fight his master. He is aroused, and bristles up at once, and, trembling with rage and bold impulse, he thrashes the earth with his tail, desiring to rescue his master before they kill him. And when they see him they say: "Vassal, remove the lion from here that he may not do us harm. Either surrender to us at once, or else, we adjure you, that lion must be put where he can take no part in aiding you or in harming us. You must come alone to enjoy our sport, for the lion would gladly help you, if he could." My lord Yvain then replies to them: "Take him away yourselves if you are afraid of him. For I shall be well pleased and satisfied if he can contrive to injure you, and I shall be grateful for his aid." They answer: "Upon my word that will not do; you shall never receive any help from him. Do the best you can alone, without the help of any one. You must fight single-handed against us two. If you were not alone, it would be two against two; so you must follow our orders, and remove your lion from here at once, however much you may dislike to do so." "Where do you wish him to be?" he asks, "or where do you wish me to put him?" Then they show him a small room, and say: "Shut him up in there." "It shall be done, since it is your will." Then he takes him and shuts him up. And now they bring him arms for his body, and lead out his horse, which they give to him, and he mounts. The two champions, being now assured about the lion, which is shut up in the room, come at him to injure him and do him harm. They give him such blows with the maces that his shield and helmet are of little use, for when they hit him on the helmet they batter it in and break it; and the shield is broken and dissolved like ice, for they make such holes in it that one could thrust his fists through it: their onslaught is truly terrible. And he -- what does he do against these two devils? Urged on by shame and fear, he defends himself with all his strength. He strains every nerve, and exerts himself to deal heavy, and telling blows; they lost nothing by his gifts, for he returned their attentions with double measure. In his room, the lion's heart is heavy and sad, for he remembers the kind deed done for him by this noble man, who now must stand in great need of his service and aid. If now he could escape from there, he would return him the kindness with full measure and full bushel, without any discount whatsoever. He looks about in all directions, but sees no way of escape. He hears the blows of the dangerous and desperate fight, and in his grief he rages and is beside himself. He investigates, until he comes to the threshold, which was beginning to grow rotten; and he scratches at it until he can squeeze himself in as far as his haunches, when he sticks fast. Meanwhile, my lord Yvain was hard pressed and sweating freely, for he found that the two fellows were very strong, fierce, and persistent. He had received many a blow, and repaid it as best he could, but without doing them any harm, for they were well skilled in fencing, and

their shields were not of a kind to be hacked by any sword, however sharp and well tempered it might be. So my lord Yvain had good reason to fear his death, yet he managed to hold his own until the lion extricated himself by continued scratching beneath the threshold. If the rascals are not killed now, surely they will never be. For so long as the lion knows them to be alive, they can never obtain truce or peace with him. He seizes one of them, and pulls him down to earth like a tree-trunk. The wretches are terrified, and there is not a man present who does not rejoice. For he whom the lion has dragged down will never be able to rise again, unless the other succours him. He runs up to bring him aid, and at the same time to protect himself, lest the lion should attack him as soon as he had despatched the one whom he had thrown down; he was more afraid of the lion than of his master. But my lord Yvain will be foolish now if he allows him longer life, when he sees him turn his back, and sees his neck bare and exposed; this chance turned out well for him. When the rascal exposed to him his bare head and neck, he dealt him such a blow that he smote his head from his shoulders so quietly that the fellow never knew a word about it. Then he dismounts, wishing to help and save the other one from the lion, who holds him fast. But it is of no use, for already he is in such straits that a physician can never arrive in time; for the lion, coming at him furiously, so wounded him at the first attack, that he was in a dreadful state. Nevertheless, he drags the lion back, and sees that he had torn his shoulder from its place. He is in no fear of the fellow now, for his club has fallen from his hand, and he lies like a dead man without action or movement; still he has enough strength to speak, and he said as clearly as he could: "Please take your lion away, fair sire, that he may not do me further harm. Henceforth you may do with me whatever may be your desire. Whoever begs and prays for mercy, ought not to have his prayer refused, unless he addresses a heartless man. I will no longer defend myself, nor will I ever get up from here with my own strength; so I put myself in your hands." "Speak out then," he says, "if thou dost admit that thou art conquered and defeated." "Sire," he says, "it is evident. I am defeated in spite of myself, and I surrender, I promise you." "Then thou needest have no further fear of me, and my lion will leave thee alone." Then he is surrounded by all the crowd, who arrive on the scene in haste. And both the lord and his lady rejoice over him, and embrace him, and speak to him of their daughter, saying: "Now you will be the lord and master of us all, and our daughter will be your wife, for we bestow her upon you as your spouse." "And for my part," he says. "I restore her to you. Let him who has her keep her. I have no concern with her, though I say it not in disparagement. Take it not amiss if I do not accept her, for I cannot and must not do so. But deliver to me now, if you will, the wretched maidens in your possession. The agreement, as you well know, is that they shall all go free." "What you say is true," he says: "and I resign and deliver them freely to you: there will be no dispute on that score. But you will be wise to take my daughter with all my wealth, for she is fair, and charming, and sensible. You will never find again such a rich marriage as this." "Sire," he replies, "you do not know of my engagements and my affairs, and I do not dare to explain them to you. But, you may be sure, when I refuse what would never be refused by any one who was free to devote his heart and intentions to such a fair and charming girl, that I too would willingly accept her hand if I could, or if I were free to accept her or any other maid. But I assure you that I cannot do it: so let me depart in peace. For the damsel, who escorted me hither, is awaiting me. She has kept me company, and I would not willingly desert her whatever the future may

have in store." "You wish to go, fair sire? But how? My gate will never be opened for you unless my judgment bids me give the command; rather shall you remain here as my prisoner. You are acting haughtily and making a mistake when you disdain to take my daughter at my request." "Disdain, my lord? Upon my soul, I do not disdain her. Whatever the penalty may be, I cannot marry a wife or tarry here. I shall follow the damsel who is my guide: for otherwise it cannot be. But, with your consent, I will pledge you my right hand, and you may take my word, that, just as you see me now, I will return if possible, and then will accept your daughter's hand, whenever it may seem good to you." "Confound any one," he says, "who asks you for your word or promise or pledge. If my daughter pleases you, you will return quickly enough. You will not return any sooner. I think, for having given your word or sworn an oath. Begone now. I release you from all oaths and promises. If you are detained by rain or wind, or by nothing at all, it is of no consequence to me. I do not hold my daughter so cheap as to bestow her upon you forcibly. Now go about your business. For it is quite the same to me whether you go or whether you stay."

(Vv. 5771-5871.) Thereupon my lord Yvain turns away and delays no longer in the castle. He escorted the poor and ill-clad wretches, who were now released from captivity, and whom the lord committed to his care. These maidens feel that now they are rich, as they file out in pairs before him from the castle. I do not believe that they would rejoice so much as they do now were He who created the whole world to descend to earth from Heaven. Now all those people who had insulted him in every possible way come to beseech him for mercy and peace, and escort him on his way. He replies that he knows nothing of what they mean. "I do not understand what you mean," he says; "but I have nothing against you. I do not remember that you ever said anything that harmed me." They are very glad for what they hear, and loudly praise his courtesy, and after escorting him a long distance, they all commend him to God. Then the damsels, after asking his permission, separated from him. When they left him, they all bowed to him, and prayed and expressed the wish that God might grant him joy and health, and the accomplishment of his desire, wherever in the future he should go. Then he, who is anxious to be gone, says that he hopes God will save them all. "Go," he says, "and may God conduct you into your countries safe and happy." Then they continue their way joyfully; and my lord Yvain departs in the other direction. All the days of that week he never ceases to hurry on under the escort of the maid, who was well acquainted with the road, and with the retired place where she had left the unhappy and disconsolate damsel who had been deprived of her inheritance. But when she heard news of the arrival of the maiden and of the Knight with the Lion. There never was such joy as she felt within her heart. For now she thinks that, if she insists, her sister will cede her a part of her inheritance. The damsel had long lain sick, and had just recovered from her malady. It had seriously affected her, as was apparent from her face. Straightway she went forth to meet them, greeting them and honouring them in every way she could. There is no need to speak of the happiness that prevailed that night in the house. No mention will be made of it, for the story would be too long to tell. I pass over all that, until they mounted next morning and went away. They rode until they saw the town where King Arthur had been staying for a fortnight or more. And there, too, was the damsel who had deprived her sister of her heritage, for she had kept close to

the court, waiting for the arrival of her sister, who now draws near. But she does not worry much, for she does not think that her sister can find any knight who can withstand my lord Gawain's attack, and only one day of the forty yet remains. If this single day had passed, she would have had the reasonable and legal right to claim the heritage for herself alone. But more stands in the way than she thinks or believes. That night they spent outside the town in a small and humble house, where, in accordance with their desire, they were not recognised. At the first sign of dawn the next morning they necessarily issue forth, but ensconce themselves in hiding until broad daylight.

(Vv. 5872-5924.) I know not how many days had passed since my lord Gawain had so completely disappeared that no one at court knew anything about him, except only the damsel in whose cause he was to fight. He had concealed himself three or four leagues from the court, and when he returned he was so equipped that even those who knew him perfectly could not recognise him by the arms he bore. The damsel, whose injustice toward her sister was evident, presented him at court in the sight of all, for she intended with his help to triumph in the dispute where she had no rights. So she said to the King: "My lord, time passes. The noon hour will soon be gone, and this is the last day. As you see, I am prepared to defend my claim. If my sister were going to return, there would be nothing to do but await her arrival. But I may praise God that she is not coming back again. It is evident that she cannot better her affairs, and that her trouble has been for naught. For my part, I have been ready all the time up to this last day, to prove my claim to what is mine. I have proved my point entirely without a fight, and now I may rightfully go to accept my heritage in peace; for I shall render no accounting for it to my sister as long as I live, and she will lead a wretched and miserable existence." Then the King, who well knew that the damsel was disloyally unjust toward her sister, said to her: "My dear, upon my word, in a royal court one must wait as long as the king's justice sits and deliberates upon the verdict. It is not yet time to pack up, for it is my belief that your sister will yet arrive in time." Before the King had finished, he saw the Knight with the Lion and the damsel with him. They two were advancing alone, having slipped away from the lion, who had stayed where they spent the night.

(Vv. 5925-5990.) The King saw the damsel whom he did not fail to recognise, and he was greatly pleased and delighted to see her, for he was on her side of the quarrel, because he had regard for what was right. Joyfully he cried out to her as soon as he could: "Come forward, fair one: may God save you!" When the other sister hears these words, she turns trembling, and sees her with the knight whom she had brought to defend in her claim: then she turned blacker than the earth. The damsel, after being kindly welcomed by all, went to where the King was sitting. When she had come before him, she spoke to him thus: "God save the King and his household. If my rights in this dispute can be settled by a champion, then it will be done by this knight who has followed me hither. This frank and courteous knight had many other things to do elsewhere; but he felt such pity for me that he cast aside all his other affairs for the sake of mine. Now, madame, my very dear sister, whom I love as much as my own heart, would do the right and courteous thing if she would let me have so much of what is mine by right that there might be peace between me and her; for I ask for nothing that is hers." "Nor do I ask for anything that is thine," the other replied; "for thou hast nothing,

and nothing shalt thou have. Thou canst never talk so much as to gain anything by thy words. Thou mayest dry up with grief." Then the other, who was very polite and sensible and courteous, replied with the words: "Certainly I am sorry that two such gentlemen as these should fight on our behalf over so small a disagreement. But I cannot disregard my claim, for I am in too great need of it. So I should be much obliged to you if you would give me what is rightly mine." "Surely," the other said, "any one would be a fool to consider thy demands. May I burn in evil fire and flame if I give thee anything to ease thy life! The banks of the Seine will meet, and the hour of prime will be called noon, before I refuse to carry out the fight." "May God and the right, which I have in this cause, and in which I trust and have trusted till the present time, aid him, who in charity and courtesy has offered himself in my service, though he knows not who I am, and though we are ignorant of each other's identity."

(Vv. 5991-6148.) So they talked until their conversation ceased, and then produced the knights in the middle of the court. Then all the people crowd about, as people are wont to do when they wish to witness blows in battle or in joust. But those who were about to fight did not recognise each other, though their relations were wont to be very affectionate. Then do they not love each other now? I would answer you both "yes" and "no." And I shall prove that each answer is correct. In truth, my lord Gawain loves Yvain and regards him as his companion, and so does Yvain regard him, wherever he may be. Even here, if he knew who he was, he would make much of him, and either one of them would lay down his head for the other before he would allow any harm to come to him. Is not that a perfect and lofty love? Yes, surely. But, on the other hand, is not their hate equally manifest? Yes; for it is a certain thing that doubtless each would be glad to have broken the other's head, and so to have injured him as to cause his humiliation. Upon my word, it is a wondrous thing, that Love and mortal Hate should dwell together. God! How can two things so opposed find lodging in the same dwelling-place? It seems to me they cannot live together; for one could not dwell with the other, without giving rise to noise and contention, as soon as each knew of the other's presence. But upon the ground-floor there may be several apartments: for there are halls and sleeping-rooms. It may be the same in this case: I think Love had ensconced himself in some hidden room, while Hate had betaken herself to the balconies looking on the high-road, because she wishes to be seen. Just now Hate is in the saddle, and spurs and pricks forward as she can, to get ahead of Love who is indisposed to move. Ah! Love, what has become of thee? Come out now, and thou shalt see what a host has been brought up and opposed to thee by the enemies of thy friends. The enemies are these very men who love each other with such a holy love for love, which is neither false nor feigned, is a precious and a holy thing. In this case Love is completely blind, and Hate, too, is deprived of sight. For if Love had recognised these two men, he must have forbidden each to attack the other, or to do any thing to cause him harm. In this respect, then, Love is blind and discomfited and beguiled; for, though he sees them, he fails to recognise those who rightly belong to him. And though Hate is unable to tell why one of them should hate the other, yet she tries to engage them wrongfully, so that each hates the other mortally. You know, of course, that he cannot be said to love a man who would wish to harm him and see him dead. How then? Does Yvain wish to kill his friend, my lord Gawain? Yes, and the desire is mutual. Would, then, my lord Gawain desire to

kill Yvain with his own hands, or do even worse than I have said? Nay, not really, I swear and protest. One would not wish to injure or harm the other, in return for all that God has done for man, or for all the empire of Rome. But this, in turn, is a lie of mine, for it is plainly to be seen that, with lance raised high in rest, each is ready to attack the other, and there will be no restraint of the desire of each to wound the other with intent to injure him and work him woe. Now tell me! When one will have defeated the other, of whom can he complain who has the worst of it? For if they go so far as to come to blows, I am very much afraid that they will continue the battle and the strife until victory be definitely decided. If he is defeated, will Yvain be justified in saying that he has been harmed and wronged by a man who counts him among his friends, and who has never mentioned him but by the name of friend or companion? Or, if it comes about perchance that Yvain should hurt him in turn, or defeat him in any way, will Gawain have the right to complain? Nay, for he will not know whose fault it is. In ignorance of each other's identity, they both drew off and took their distance. At this first shock, their lances break, though they were stout, and made of ash. Not a word do they exchange, for if they had stopped to converse their meeting would have been different. In that case, no blow would have been dealt with lance or sword; they would have kissed and embraced each other rather than sought each other's harm. For now they attack each other with injurious intent. The condition of the swords is not improved, nor that of the helmets and shields, which are dented and split; and the edges of the swords are nicked and dulled. For they strike each other violently, not with the fiat of the swords, but with the edge, and they deal such blows with the pommels upon the nose- guards and upon the neck, forehead and cheeks, that they are all marked black and blue where the blood collects beneath the skin. And their hauberks are so torn, and their shields so broken in pieces, that neither one escaped without wounds. Their breath is almost exhausted with the labour of the strife; they hammer away at each other so lustily that every hyacinth and emerald set in their helmets is crushed and smashed. For they give each other such a battering with their pommels upon the helmets that they are quite stunned, as they almost beat out each other's brains. The eyes in their heads gleam like sparks, as, with stout square fists, and strong nerves, and hard bones, they strike each other upon the mouth as long as they can grip their swords, which are of great service to them in dealing their heavy blows.

(Vv. 6149-6228.) When they had for a long time strained themselves, until the helmets were crushed, and the hauberks' meshes were torn apart with the hammering of the swords, and the shields were split and cracked, they drew apart a little to give their pulse a rest and to catch their breath again. However, they do not long delay, but run at each other again more fiercely than before. And all declare that they never saw two more courageous knights. "This fight between them is no jest, but they are in grim earnest. They will never be repaid for their merits and deserts." The two friends, in their bitter struggle, heard these words, and heard how the people were talking of reconciling the two sisters; but they had no success in placating the elder one. And the younger one said she would leave it to the King, and would not gainsay him in anything. But the elder one was so obstinate that even the Queen Guinevere and the knights and the King and the ladies and the townspeople side with the younger sister, and all join in beseeching the King to give her a third or a fourth part of the land in spite of the elder

sister, and to separate the two knights who had displayed such bravery, for it would be too bad if one should injure the other or deprive him of any honour. And the King replied that he would take no hand in making peace, for the elder sister is so cruel that she has no desire for it. All these words were heard by the two, who were attacking each other so bitterly that all were astonished thereat; for the battle is waged so evenly that it is impossible to judge which has the better and which the worse. Even the two men themselves, who fight, and who are purchasing honour with agony, are filled with amazement and stand aghast, for they are so well matched in their attack, that each wonders who it can be that withstands him with such bravery. They fight so long that the day draws on to night, while their arms grow weary and their bodies sore, and the hot, boiling blood flows from many a spot and trickles down beneath their hauberks: they are in such distress that it is no wonder if they wish to rest. Then both withdraw to rest themselves, each thinking within himself that, however long he has had to wait, he now at last has met his match. For some time they thus seek repose, without daring to resume the fight. They feel no further desire to fight, because of the night which is growing dark, and because of the respect they feel for each other's might. These two considerations keep them apart, and urge them to keep the peace. But before they leave the field they will discover each other's identity, and joy and mercy will be established between them.

(Vv. 6229-6526.) My brave and courteous lord Yvain was the first to speak. But his good friend was unable to recognise him by his utterance; for he was prevented by his low tone and by his voice which was hoarse, weak, and broken; for his blood was all stirred up by the blows he had received. "My lord," he says, "the night comes on! I think no blame or reproach will attach to us if the night comes between us. But I am willing to admit, for my own part, that I feel great respect and admiration for you, and never in my life have I engaged in a battle which has made me smart so much, nor did I ever expect to see a knight whose acquaintance I should so yearn to make. You know well how to land your blows and how to make good use of them: I have never known a knight who was so skilled in dealing blows. It was against my will that I received all the blows you have bestowed on me to-day; I am stunned by the blows you have struck upon my head." "Upon my word," my lord Gawain replies, "you are not so stunned and faint but that I am as much so, or more. And if I should tell you the simple truth, I think you would not be loath to hear it, for if I have lent you anything of mine, you have fully paid me back, principal and interest; for you were more ready to pay back than I was to accept the payment. But however that may be, since you wish me to inform you of my name, it shall not be kept from you: my name is Gawain the son of King Lot." As soon as my lord Yvain heard that, he was amazed and sorely troubled; angry and grief-stricken, he cast upon the ground his bloody sword and broken shield, then dismounted from his horse, and cried: "Alas, what mischance is this! Through what unhappy ignorance in not recognising each other have we waged this battle! For if I had known who you were, I should never have fought with you; but, upon my word, I should have surrendered without a blow." "How is that?" my lord Gawain inquires, "who are you, then?" "I am Yvain, who love you more than any man in the whole wide world, for you have always been fond of me and shown me honour in every court. But I wish to make you such amends and do you such honour in this affair that I will confess myself to have been

defeated." "Will you do so much for my sake?" my gentle lord Gawain asks him; "surely I should be presumptuous to accept any such amends from you. This honour shall never be claimed as mine, but it shall be yours, to whom I resign it." "Ah, fair sire, do not speak so. For that could never be. I am so wounded and exhausted that I cannot endure more." "Surely, you have no cause to be concerned." his friend and companion replies; "but for my part, I am defeated and overcome; I say it not as a compliment; for there is no stranger in the world, to whom I would not say as much, rather than receive any more blows." Thus saying, he got down from his horse, and they threw their arms about each other's neck, kissing each other, and each continuing to assert that it is he who has met defeat. The argument is still in progress when the King and the knights come running up from every side, at the sight of their reconciliation; and great is their desire to hear how this can be, and who these men are who manifest such happiness. The King says: "Gentlemen, tell us now who it is that has so suddenly brought about this friendship and harmony between you two, after the hatred and strife there has been this day?" Then his nephew, my lord Gawain, thus answers him: "My lord, you shall be informed of the misfortune and mischance which have been the cause of our strife. Since you have tarried in order to hear and learn the cause of it, it is right to let you know the truth. I, Gawain, who am your nephew, did not recognise this companion of mine, my lord Yvain, until he fortunately, by the will of God, asked me my name. After each had informed the other of his name, we recognised each other, but not until we had fought it out. Our struggle already has been long; and if we had fought yet a little longer, it would have fared ill with me, for, by my head, he would have killed me, what with his prowess and the evil cause of her who chose me as her champion. But I would rather be defeated than killed by a friend in battle." Then my lord Yvain's blood was stirred, as he said to him in reply: "Fair dear sire, so help me God, you have no right to say so much. Let my lord, The King, well know in this battle I am surely the one who has been defeated and overcome!" "I am the one" "No, I am." Thus each cries out, and both are so honest and courteous that each allows the victory and crown to be the other's prize, while neither one of them will accept it. Thus each strives to convince the King and all the people that he has been defeated and overthrown. But when he had listened to them for a while, the King terminated the dispute. He was well pleased with what he heard and with the sight of them in each other's arms, though they had wounded and injured each other in several places. "My lords," he says, "there is deep affection between you two. You give clear evidence of that, when each insists that it is he who has been defeated. Now leave it all to me! For I think I can arrange it in such a way that it will redound to your honour, and every one will give consent." Then they both promised him that they would do his will in every particular. And the King says that he will decide the quarrel fairly and faithfully. "Where is the damsel," he inquires, "who has ejected her sister from her land, and has forcibly and cruelly disinherited her?" "My lord," she answers, "here I am." "Are you there? Then draw near to me! I saw plainly some time ago that you were disinheriting her. But her right shall no longer be denied; for you yourself have avowed the truth to me. You must now resign her share to her." "Sire," she says, "if I uttered a foolish and thoughtless word, you ought not to take me up in it. For God's sake, sire, do not be hard on me! You are a king, and you ought to guard against wrong and error." The King replies: "That is precisely why I wish to give your sister her rights; for I have never defended what is wrong. And you have surely

heard how your knight and hers have left the matter in my hands. I shall not say what is altogether pleasing to you; for your injustice is well known. In his desire to honour the other, each one says that he has been defeated. But there is no need to delay further: since the matter has been left to me, either you will do in all respects what I say, without resistance, or I shall announce that my nephew has been defeated in the fight. That would be the worst thing that could happen to your cause, and I shall be sorry to make such a declaration." In reality, he would not have said it for anything; but he spoke thus in order to see if he could frighten her into restoring the heritage to her sister; for he clearly saw that she never would surrender anything to her for any words of his unless she was influenced by force or fear. In fear and apprehension, she replied to him: "Fair lord, I must now respect your desire, though my heart is very loath to yield. Yet, however hard it may go with me, I shall do it, and my sister shall have what belongs to her. I give her your own person as a pledge of her share in my inheritance, in order that she may be more assured of it." "Endow her with it, then, at once," the King replies; "let her receive it from your hands, and let her vow fidelity to you! Do you love her as your vassal, and let her love you as her sovereign lady and as her sister." Thus the King conducts the affair until the damsel takes possession of her land, and offers her thanks to him for it. Then the King asked the valiant and brave knight who was his nephew to allow himself to be disarmed; and he requested my lord Yvain to lay aside his arms also; for now they may well dispense with them. Then the two vassals lay aside their arms and separate on equal terms. And while they are taking off their armour, they see the lion running up in search of his master. As soon as he catches sight of him, he begins to show his joy. Then you would have seen people draw aside, and the boldest among them takes to flight. My lord Yvain cries out: "Stand still, all! Why do you flee? No one is chasing you. Have no fear that yonder lion will do you harm. Believe me, please, when I say that he is mine, and I am his, and we are both companions." Then it was known of a truth by all those who had heard tell of the adventures of the lion and of his companion that this must be the very man who had killed the wicked giant. And my lord Gawain said to him: "Sir companion, so help me God, you have overwhelmed me with shame this day. I did not deserve the service that you did me in killing the giant to save my nephews and my niece. I have been thinking about you for some time, and I was troubled because it was said that we were acquainted as loving friends. I have surely thought much upon the subject: but I could not hit upon the truth, and had never heard of any knight that I had known in any land where I had been, who was called 'The Knight with the Lion.'" While they chatted thus they took their armour off, and the lion came with no slow step to the place where his master sat, and showed such joy as a dumb beast could. Then the two knights had to be removed to a sick-room and infirmary, for they needed a doctor and piaster to cure their wounds. King Arthur, who loved them well, had them both brought before him, and summoned a surgeon whose knowledge of surgery was supreme. He exercised his art in curing them, until he had healed their wounds as well and as quickly as possible. When he had cured them both, my lord Yvain, who had his heart set fast on love, saw clearly that he could not live, but that he finally would die unless his lady took pity upon him; for he was dying for love of her; so he thought he would go away from the court alone, and would go to fight at the spring that belonged to her, where he would cause such a storm of wind and rain that she would be compelled perforce to make peace with him; otherwise, there would be no

end to the disturbance of the spring, and to the rain and wind.

(Vv. 6527-6658.) As soon as my lord Yvain felt that he was cured and sound again, he departed without the knowledge of any one. But he had with him his lion, who never in his life wished to desert him. They travelled until they saw the spring and made the rain descend. Think not that this is a lie of mine, when I tell you that the disturbance was so violent that no one could tell the tenth part of it: for it seemed as if the whole forest must surely be engulfed. The lady fears for her town, lest it, too, will crumble away; the walls totter, and the tower rocks so that it is on the verge of falling down. The bravest Turk would rather be a captive in Persia than be shut up within those walls. The people are so stricken with terror that they curse all their ancestors, saying: "Confounded be the man who first constructed a house in this neighbourhood, and all those who built this town! For in the wide world they could not have found so detestable a spot, for a single man is able here to invade and worry and harry us." "You must take counsel in this matter, my lady," says Lunete; "you will find no one who will undertake to aid you in this time of need unless you seek for him afar. In the future we shall never be secure in this town, nor dare to pass beyond the walls and gate. You know full well that, were some one to summon together all your knights for this cause, the best of them would not dare to step forward. If it is true that you have no one to defend your spring, you will appear ridiculous and humiliated. It will redound greatly to your honour, forsooth, if he who has attacked you shall retire without a fight! Surely you are in a bad predicament if you do not devise some other plan to benefit yourself." The lady replies: "Do thou, who art so wise, tell me what plan I can devise, and I will follow thy advice." "Indeed, lady, if I had any plan, I should gladly propose it to you. But you have great need of a wiser counsellor. So I shall certainly not dare to intrude, and in common with the others I shall endure the rain and wind until, if it please God, I shall see some worthy man appear here in your court who will assume the responsibility and burden of the battle; but I do not believe that that will happen to-day, and we have not yet seen the worst of your urgent need." Then the lady replies at once: "Damsel, speak now of something else! Say no more of the people of my household; for I cherish no further expectation that the spring and its marble brim will ever be defended by any of them. But, if it please God, let us hear now what is your opinion and plan; for people always say that in time of need one can test his friend." (30) "My lady, if there is any one who thinks he could find him who slew the giant and defeated the three knights, he would do well to go to search for him. But so long as he shall incur the enmity, wrath, and displeasure of his lady, I fancy there is not under heaven any man or woman whom he would follow, until he had been assured upon oath that everything possible would be done to appease the hostility which his lady feels for him, and which is so bitter that he is dying of the grief and anxiety it causes him." And the lady said: "Before you enter upon the quest, I am prepared to promise you upon my word and to swear that, if he will return to me, I will openly and frankly do all I can to bring about his peace of mind." Then Lunete replies to her: "Lady, have no fear that you cannot easily effect his reconciliation, when once it is your desire to do so; but, if you do not object, I will take your oath before I start." "I have no objection," the lady says. With delicate courtesy, Lunete procured at once for her a very precious relic, and the lady fell upon her knees. Thus Lunete very courteously accepted her upon her oath. In administering the oath, she forgot nothing which it might

be an advantage to insert. "Lady," she says, "now raise your hand! I do not wish that the day after to-morrow you should lay any charge upon me; for you are not doing anything for me, but you are acting for your own good. If you please now, you shall swear that you will exert yourself in the interests of the Knight with the Lion until he recover his lady's love as completely as he ever possessed it." The lady then raised her right hand and said: "I swear to all that thou hast said, so help me God and His holy saint, that my heart may never fail to do all within my power. If I have the strength and ability, I will restore to him the love and favour which with his lady he once enjoyed."

(Vv. 6659-6716.) Lunete has now done well her work; there was nothing which she had desired so much as the object which she had now attained. They had already got out for her a palfrey with an easy pace. Gladly and in a happy frame of mind Lunete mounts and rides away, until she finds beneath the pine-tree him whom she did not expect to find so near at hand. Indeed, she had thought that she would have to seek afar before discovering him. As soon as she saw him, she recognised him by the lion, and coming toward him rapidly, she dismounted upon the solid earth. And my lord Yvain recognised her as soon as he saw her, and greeted her, as she saluted him with the words: "Sire, I am very happy to have found you so near at hand." And my lord Yvain said in reply: "How is that? Were you looking for me, then?" "Yes, sire, and in all my life I have never felt so glad, for I have made my mistress promise, if she does not go back upon her word, that she will be again your lady as was once the case, and that you shall be her lord; this truth I make bold to tell." My lord Yvain was greatly elated at the news he hears, and which he had never expected to hear again. He could not sufficiently show his gratitude to her who had accomplished this for him. He kisses her eyes, and then her face, saying: "Surely, my sweet friend, I can never repay you for this service. I fear that ability and time will fail me to do you the honour and service which is your due." "Sire, she replies, "have no concern, and let not that thought worry you! For you will have an abundance of strength and time to show me and others your good will. If I have paid this debt I owed, I am entitled to only so much gratitude as the man who borrows another's goods and then discharges the obligation. Even now I do not consider that I have paid you the debt I owed." "Indeed you have, as God sees me, more than five hundred thousand times. Now, when you are ready, let us go. But have you told her who I am?" "No, I have not, upon my word. She knows you only by the name of 'The Knight with the Lion.'"

(Vv. 6717-6758.) Thus conversing they went along, with the lion following after them, until they all three came to the town. They said not a word to any man or woman there, until they arrived where the lady was. And the lady was greatly pleased as soon as she heard that the damsel was approaching, and that she was bringing with her the lion and the knight, whom she was very anxious to meet and know and see. All clad in his arms, my lord Yvain fell at her feet upon his knees, while Lunete, who was standing by, said to her: "Raise him up, lady, and apply all your efforts and strength and skill in procuring that peace and pardon which no one in the world, except you, can secure for him." Then the lady bade him rise, and said: "He may dispose of all my power! I shall be very happy, if possible, to accomplish his wish and his desire." "Surely, my lady," Lunete replied, "I would not say it if it were not true. But all this is even more possible for you

than I have said: but now I will tell you the whole truth, and you shall see: you never had and you never will have such a good friend as this gentleman. God, whose will it is that there should be unending peace and love between you and him, has caused me to find him this day so near at hand. In order to test the truth of this, I have only one thing to say: lady, dismiss the grudge you bear him! For he has no other mistress than you. This is your husband, my lord Yvain."

(Vv. 6759-6776.) The lady, trembling at these words, replied: "God save me! You have caught me neatly in a trap! You will make me love, in spite of myself, a man who neither loves nor esteems me. This is a fine piece of work, and a charming way of serving me! I would rather endure the winds and the tempests all my life: And if it were not a mean and ugly thing to break one's word, he would never make his peace or be reconciled with me. This purpose would have always lurked within me, as a fire smoulders in the ashes; but I do not wish to renew it now, nor do I care to refer to it, since I must be reconciled with him."

(Vv. 6777-6798.) My lord Yvain hears and understands that his cause is going well, and that he will be peacefully reconciled with her. So he says: "Lady, one ought to have mercy on a sinner. I have had to pay, and dearly to pay, for my mad act. It was madness that made me stay away, and I now admit my guilt and sin. I have been bold, indeed, in daring to present myself to you; but if you will deign to keep me now, I never again shall do you any wrong." She replied: "I will surely consent to that; for if I did not do all I could to establish peace between you and me, I should be guilty of perjury. So, if you please, I grant your request." "Lady," says he, "so truly as God in this mortal life could not otherwise restore me to happiness, so may the Holy Spirit bless me five hundred times!"

(Vv. 6799-6813.) Now my lord Yvain is reconciled, and you may believe that, in spite of the trouble he has endured, he was never so happy for anything. All has turned out well at last; for he is beloved and treasured by his lady, and she by him. His troubles no longer are in his mind; for he forgets them all in the joy he feels with his precious wife. And Lunete, for her part, is happy too: all her desires are satisfied when once she had made an enduring peace between my polite lord Yvain and his sweetheart so dear and so elegant.

(Vv. 6814-6818.) Thus Chretien concludes his romance of the Knight with the Lion; for I never heard any more told of it, nor will you ever hear any further particulars, unless some one wishes to add some lies.

[End of "Yvain"]

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ENDNOTES:

NOTE: Endnotes supplied by Prof. Foerster are indicated by "(F.)"; all other endnotes

are supplied by W.W. Comfort.

(24) A similar description of a distressed damsel wandering at night in a forest is found in "Berte aus grans pies", by Adenet le Roi (13th century).

(25) The lion is forgotten for the moment, but will appear again v. 5446. (F.)

(26) This entire passage belongs in the category of widespread myths which tell of a tribute of youths or maidens paid to some cruel monster, from which some hero finally obtains deliverance. Instances are presented in the adventures of Theseus and Tristan.

(27) The old French monetary table was as follows:
10 as = 1 denier; 12 deniers = 1 sol; 20 sous = 1 livre

(28) It appears to be the poet's prerogative in all epochs of social history to bemoan the degeneracy of true love in his own generation.

(29) The sleeves of shirts were detachable, and were sewed on afresh when a clean garment was put on. (F.)

(30) This was an axiom of feudal society, and occurs more frequently in feudal literature than any other statement of mediaeval social relations.

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About this capture

Anathema of Zos: The Sermon to the Hypocrites

An Automatic Writing By Austin Osman Spare

Hostile to self-torment, the vain excuses called devotion, Zos satisfied the habit by speaking loudly unto his Self. And at one time, returning to familiar consciousness, he was vexed to notice interested hearers-a rabble of involuntary mendicants, pariahs, whoremongers, adulterers, distended bellies, and the prevalent sick-grotesques that obtain in civilisations. His irritation was much, yet still they pestered him, saying: Master, we would learn of these things! Teach us Religion!

And seeing, with chagrin, the hopeful multitude of Believers, he went down into the Valley of Stys, prejudiced against them as Followers. And when he was ennuye, he opened his mouth in derision, saying:-

O, ye whose future is in other hands! This familiarity is permitted not of thy-but of my impotence. Know me as Zos the Goatherd, saviour of myself and of those things I have not yet regretted. Unbidden ye listen'd to my soliloquy. Endure then my Anathema.

Foul feeders! Slipped, are ye, on your own excrement? Parasites! Having made the world lousy, imagine ye are of significance to Heaven?

Desiring to learn-think ye to escape hurt in the rape of your ignorance? For of what I put in, far more than innocence shall come out! Labouring not the harvest of my weakness, shall I your moral-fed desires satisfy?

I, who enjoy my body with unweary tread, would rather pack with wolves than enter your pest-houses.

Sensation . . Nutrition . . . Mastication . . . Procreation . . ! This is your blind-worm cycle. Ye have made a curiously bloody world for love in desire. Shall nothing change except through your accusing diet?

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~ANATHEMA OF ZOS~ THE SERMON TO THE HYPOCRITE~

An Automatic Writing By Austin Osman Spare

PREFACE

Do Thy Will

I

Magickal currents pass as the Great Wheel swings endlessly to and fro driven by words of power whose origin is inestimable. Spare was a watcher on the threshold. AGAPE of the Christos had spent its force. It laid upon the land as a shroud when once it had been a bright and shining spell of

liberation. Under this pall the scorpion bred consciousness in the charnal house of putrification. Monsters arose and walked the earth in the guise of living men and women. These are the hypocrites to whom the sermon was delivered. The goatherd found himself in a pigsty; speaking to swine bred on foul aethers. Where once there was the sermon on the mount, now there need be a Sermon of the Midden.

Zos eats complacency and his leavings bear the name of Doubt. Zos heralds the onrush of the Beast as John the Babtist once swept the path of the Christos. This time it is not the oracles' head served upon the platter.

Be not complacent. The anthem of Liber L will, on Saturns' touch, turn its melody inward and become a funeral dirge of the Soul. If there is aught to be learnt it is this....we are the hypocrites to whom Zos speaks. There is no hope. The Great Wheel turns. All that we love and will is its grist. Nothing Remains.

Will ____ Love

ouis Martinie (S.M.Ch.H. 353) Vernal Equinox, 1985

~ANATHEMA OF ZOS~ The Sermon to the Hypocrites =====

Hostile to self-torment, the vain excuses called devotion, Zos satisfied the habit by speaking loudly unto his Self. And at one time, returning to familiar consciousness, he was vexed to notice interested hearers-a rabble of involuntary mendicants, pariahs, whoremongers, adulterers, distended bellies, and the prevalent sick-grotesques that obtain in civilisations. His irritation was much, yet still they pestered him, saying: MASTER, WE WOULD LEARN OF THESE THINGS! TEACH US RELIGION!

And seeing, with chagrin, the hopeful multitude of Believers, he went down into the Valley of Stys, prejudiced against them as FOLLOWERS. And when he was ennuye, he opened his mouth in derision, saying:-

O, ye whose future is in other hands! This familiarity is permitted not of thy-but of my impotence. Know me as Zos the Goatherd, saviour of myself and of those things I have not yet regretted. Unbidden ye listen'd to my soliloquy. Endure then my Anathema.

Foul feeders! Slipped, are ye, on your own excrement? Parasites! Having made the world lousy, imagine ye are of significance to Heaven?

Desiring to learn-think ye to escape hurt in the rape of your ignorance? For of what I put in, far more than innocence shall come out! Labouring not the harvest of my weakness, shall I your moral-fed desires satisfy?

I, who enjoy my body with unwearied tread, would rather pack with wolves than enter your pest-houses.

Sensation . . Nutrition . . . Mastication . . . Procreation . . . ! This is your blind-worm cycle. Ye have made a curiously bloody world for love in desire. Shall nothing change except through your accusing diet?

IN THAT YE ARE CANNIBALS, what meat should I offer? Having eaten of your dead selves savoured with every filth, ye now raven to glutton of my mind's motion?

In your conflict ye have obtained . . . ? Ye who believe your procreation is ultimate are the sweepings of creation manifest, returning again to early simplicity to hunger, to become, and realise-ye are not yet. Ye have muddled time and ego. Think ye to curb the semen SENTIMENTALLY? Ye deny sexuality with tinsel ethics, live by slaughter, pray to greater idiots-that all things may be possible to ye WHO ARE IMPOSSIBLE.

For ye desire saviours useless to pleasure.

Verily, far easier for madmen to enter Heaven than moral Lepers. Of what difference is Life or Death? Of what difference is dream or reality? Know ye nothing further than your own stench? Know ye what ye think ye know for certain? Fain would I be silent. Yet too tolerant is this Sun that cometh up to behold me, and my weakness comes of my dissatisfaction of you solicit . . . but be ye damned before obtaining fresh excuses of me!

Cursed are the resurrectionists! Is there only body and soul?

Is there nothing beyond entity? No purchase beyond sense and desire of God than this blasting and devouring swarm ye are?

Oh, ye favoured of your own excuses, guffaw between bites! Heaven is indifferent to your salvation or catastrophe. Your curveless crookedness maketh ye fallow for a queer fatality! What! I to aid your self-deception, ameliorate your decaying bodies, preserve your lamentable apotheosis of self?

The sword-thrust not salve-I bring!

Am I your swineherd, though I shepherd unto goats? My pleasure does not obtain among vermin with vain ideas-with hopes and fears of absurd significance. Not yet am I overweary of myself. Not ye shall I palliate abomination, for in ye I behold your parents and the stigmata of foul feeding.

In this ribald intoxication of hypocrisy, this monument of swindlers' littlenesses, where is the mystic symposium, the hierarchy of necromancers that was?

Honest was Sodom! YOUR theology is a slime-pit of gibberish become ethics. In YOUR world, where ignorance and deceit constitute felicity, everything ends miserably-besmirched with fratricidal blood.

Seekers of salvation? Salvation of your sick digestion; crippled beliefs: Convalescent desires. Your borrowed precepts and prayers-a stench unto all good nostrils!

Unworthy of a soul-your metamorphosis is laborious of morbid rebirth to give habitation to the shabby sentiments, the ugly familiarities, the calligraphic pandemonium-a world of abundance acquired of greed. Thus are ye outcasts! Ye habitate dung-heaps; your glorious palaces are hospitals set amid cemeteries. Ye breathe gay-heartedly within this cess-pit? Ye obtain of half-desires, bent persuasions, of threats, of promises made hideous by vituperatious righteousness! Can you realise of Heaven when it exists WITHOUT?

Believing without associating ye are spurious and know not the way of virtue. There is no virtue in truth, nor truth in righteousness. Law becomes of desire's necessity. Corrupt is the teacher, for they who speak have only spent words to give.

Believe or blaspheme! Do ye not speak from between your thighs?

To believe or unbelieve is the question. Verily, if you believe of the least-ye needs must thrive all things. Ye are of all things, of all knowledge, and, belike, will your stupidity to further self-misery!

Your wish? Your heaven? I say your desire is women. Your potential desire a brothel.

Ah, ye who fear suffering, who among ye has courage to assault the cloudy enemies of creeds, of the stomach's pious hopes?

I blaspheme your commandments, to provoke and enjoy your bark, your teeth grinding!

Know ye what ye want? What ye ask? Know ye virtue from maniacal muttering? Sin from folly? Desiring a teacher, who among ye are worthy to learn?

Brutally shall I teach the gospel of soul-suicide, of contraception, not

preservation and procreation.

Fools! Ye have made vital the belief the Ego is eternal,, fulfilling a purpose not lost to you.

All things become of desire; the legs to the fish; the wings to the reptile. Thus was your soul begotten.

Hear, O vermin!

MAN HAS WILLED MAN!

Your desires shall become flesh, your dreams reality and no fear shall alter it one whit.

Hence do I travel ye into the incarnating abortions-the aberrations, the horrors without sex, for ye are worthless to offer Heaven new sexualities.

Once in this world I enjoyed laughter-when I remembered the value I gave the contemptible; the significance of my selfish fears; the absurd vanity of my hopes; the sorry righteousness called I.

And YOU?

Certainly not befitting are tears of blood, nor laughter of gods.

Ye do not even look like MEN but the strange spawn of some forgotten ridicule.

Lost among the illusions begat of duality-are these the differentiations ye make for future entity to ride your bestial self? Millions of times have ye had re-birth and many more times will ye again SUFFER existence.

Ye are of things distressed, living down the truths ye made. Loosing only from my overflow, perchance I teach ye to learn of yourselves? In my becoming shall the hungry satisfy of my good and evil? I strive me neither, and confide subsequent to the event.

Know my purpose: To be a stranger unto myself, the enemy of truth.

Uncertain of what ye believe, belike ye half-desire? But believe ye this, serving your dialectics:-

Subscribing only to self-love, the outcroppings of my hatred now speak. Further, to ventilate my own health, I scoff at your puerile dignitaries' absurd moral clothes and ovine faith in a fortuitous and gluttonous

future!

Dogs, devouring your own vomit! Cursed are ye all! Throwbacks, adulterers, sycophants, corpse devourers, pilferers and medicine swallowers! Think ye Heaven is an infirmary?

Ye know not pleasure. In your sleep lusts, feeble violence and sickly morale, ye are more contemptible than the beasts ye feed for food.

I detest your Mammon. Disease partakes of your wealth. Having acquired, ye know not how to spend.

YE ARE GOOD MURDERERS ONLY.

Empty of cosmos are they who hunger after righteousness. Already are the merciful spent. Extinct are the pure in heart. Governed are the meek and of Heaven earn similar disgust. Your society is a veneered barbarity. Ye are precocious primitives. Where is your success other than through hatred?

There is no good understanding in your world-this bloody transition by procreation and butchery.

Of necessity ye hate, and love your neighbor by devouring.

The prophets are nauseating and should be persecuted. Objects of ridicule, their deeds cannot live through their tenets. Actions are the criterion, then how can ye speak other than lies?

Love is cursed. Your desire is your God and execration. Ye shall be judged or your appetite.

Around me I see your configuration-again a swine from the herd. A repulsive object of charity! The curse is pronounced; for ye are slime and sweat-born, homicidally reared. And again shall your fathers call to the help of women. Ye vainly labour at a rotten Kingdom of Good and Evil. I say that Heaven is catholic-and none shall enter with susceptibility of either.

Cursed are ye who shall be persecuted for MY sake. For I say I am CONVENTION entire, excessively evil, perverted and nowhere good-for ye.

Whosoever would be with me is neither much of me nor of himself enough.

Zos tired, but loathing his hearers too much, he again reviled them saying:-

Worm-ridden jackals! Still would ye feast on my vomit? Whosoever follows me

becomes his own enemy; for in that day my exigency shall be his ruin.

Go labour! Fulfil the disgust of becoming yourself, of discovering your beliefs, and thus acquire virtue. Let your good be accidental; thus escape gratitude and its sorry vainglory, for the wrath of Heaven is heavy on easy self-indulgence.

In your desire to create a world, do unto others as you would-when sufficiently courageous.

To cast aside, not save, I come. Inexorably towards myself; to smash the law, to make havoc of the charlatans, the quacks, the swankers and brawling salvationists with their word-tawdry phantasmagoria; to disillusion and awaken every fear of your natural, rapacious selves.

Living the most contemptible and generating everything beastly, are ye so vain of your excuse to expect other than the worst of your imagining?

Honesty is unvoiced! And I warn you to make holocaust of your saints, your excuses: these flatulent bellowings of your ignorance. Only then could I assure your lurking desire-easy remission of your bowdlerised sins. Criminals of folly? Ye but sin against self.

There is no sin for those of Heaven's delight. I would ye resist not nor exploit your evil: such is of fear, and somnambulism is born of hypocrisy.

In pleasure Heaven shall break every law before this Earth shall pass away. Thus if I possessed, my goodness towards ye would be volcanic.

He who is lawless is free. Necessity and time are conventional phenomena.

Without hypocrisy or fear ye could do as ye wish. Whosoever, therefore, shall break the precept or live its transgression shall have relativity of Heaven. For unless your righteousness exist not, ye shall not pleasure freely and creatively. In so much as ye sin against doctrine, so shall your imagination be required in becoming.

It has been said without wit: "Thou shalt not kill." Among beasts man lives supremely-on his own kind. Teeth and claws are no longer sufficient accessory to appetite. Is this world's worst reality more vicious than human behaviour?

I suggest to your inbred love of moral gesture to unravel the actual from the dream.

Rejoice ye! The law-makers shall have the ugly destiny of becoming object.

Whatsoever is ordained is superseded-to make equilibrium of this consciousness rapport with hypocrisy.

Could ye be arbitrary? Belief foreshadows its inversion. Overrun with forgotten desires and struggling truths, ye are their victim in the dying and begetting law.

The way of Heaven is a purpose-anterior to and not induced by thought. Desire, other than by the act, shall in no wise obtain: Therefore believe SYMBOLICALLY or with caution.

Between men and women having that desire there is no adultery. Spend the large lust and when ye are satiated ye shall pass on to something fresh. In this polite day it has become cleaner to fornicate by the wish than to enact.

Offend not your body no be so stupid as to let your body offend ye. How shall it serve ye to reproach your duality? Let your oath be in earnest; though better to communicate by the living act than by the word.

This God-this cockatrice-is a projection of your imbecile apprehensions, your bald grossness and madhouse vanities. Your love is born of fear; but far better to hate than further deception.

I would make your way difficult. Give and take of all men indiscriminately.

I know your love and hate. Inquire of red diet. Within your stomach is civil war.

Only in Self-love is procreative will.

What now! Shall I attempt wisdom by words? Alphabetic truths with legerdemain grammar? There is no spoken truth that is not PAST-more wisely forgotten.

Shall I scrawl slippery paradox with mad calligraphy? Words, mere words! I exist in a wordless world, without yesterday nor to-morrow- beyond becoming.

All conceivableness procures of time and space. Hence I spit on your tatterdemalion ethics, mouldering proverbs, priestly inarticulations and delirious pulpit jargon. This alone I give ye as safe commandments in your pestilent schisms.

Better is it to go without than to borrow. Finer far to take than beg. From

Puberty till Death realise "Self" in all. There is no greater virtue than good nourishment. Feed from the udder, and if the milk be Sour, feed on . . . Human nature is the worst possible!

Once I lived among ye. From self-decency now I habitate the waste places, a willing outcast; associate of goats, cleaner far, more honest than men.

Within this heterogenousness of difference, reality is hard to realise; evacuation is difficult.

These spiritualists are living sepulchres. What has decayed should perish decently.

Cursed are they who supplicate. Gods are with ye yet. Therefore let ye who pray acquire this manner:-

O Self my God, foreign is thy name except in blasphemy, for I am thy iconoclast. I cast thy bread upon the waters, for I myself am meat enough. Hidden in the labyrinth of the Alphabet is my sacred name, the SIGIL of all things unknown. On Earth my kingdom is Eternity of DESIRE. My wish incarnates in the belief and becomes flesh, for, I AM THE LIVING TRUTH. Heaven is ecstasy; my consciousness changing and acquiring association. May I have courage to take from my own superabundance. Let me forget righteousness. Free me of morals. Lead me into temptation of myself, for I am a tottering kingdom of good and evil.

May worth be acquired through those things I have pleased.

May my trespass be worthy.

Give me the death of my soul. Intoxicate me with self-love. Teach me to sustain its freedom; for I am sufficiently Hell. Let me sin against the small beliefs.-AMEN.

Concluding his conjunction, Zos said:-

Again, O sleep-walkers, beggars and sufferers, born of the stomach; unlucky men to whom happiness is necessary!

Ye are insufficient to live alone, not yet mature enough to sin against the law and still desire women.

Other than damnation I know no magic to satisfy your wishes; for ye believe one thing, desire another, speak unlike, act differently and obtain the living value.

Assuredly inclination towards new faculties springs from this bastardy!

Social only to the truths convenient to your courage, yet again beasts shall be planted.

Shall I speak of that unique intensity without form? Know ye the ecstasy within? The pleasure between ego and self?

At that time of ecstasy there is no thought of others; there is NO THOUGHT. Thither I go and none may lead.

Sans women-your love is anathema!

For me, there is no way but my way. Therefore, go ye your way-none shall lead ye to walk towards yourselves. Let your pleasures be as sunsets, HONEST . . BLOODY . . . GROTESQUE!

Was the original purpose the thorough enjoyment of multitudinous self, for ecstasy? These infinite ramifications of consciousness in entity, associating by mouth, sex, and sense!

Has the besetting of sex become utter wretchedness-repetition made necessary of your scotomy?

O bloody-mouthed! Shall I again entertain ye with a little understanding? An introspection of cannibalism in the shambles of diet-the variating murder against the ancestral? Is there no food beyond corpse?

Your murder and hypocrisy must pass before ye are uplifted to a world where slaughter is unknown.

Thus, with a clean mouth, I say unto ye, I live by bread alone. Sleep is competent prayer. All morality is BEASTLY.

Alas, there has been a great failure. Man is dead. Only women remain.

With tongue in cheek I would say: "Follow me! That ye realise what is hidden in all suffering. I would make your self-mortification voluntary, your wincing courageous."

Still will ye be with me? Salutation to all suicides!

With a yawn Zos wearied and fell asleep.

In time the stench awoke him-for he had slept amidst the troughs- and he observed that the crowd were no longer with him-that only SWINE remained.

And he guffawed and spake thus: "Not yet have I lost relationship and am thereby nearly asphyxiated! Caught up am I in the toils of sentiment, the moral hallucinations within the ebb and flow of hopes and fears?

Shall age alone transmute desire? Not yet have I disentangled illusion from reality: for I know not men from swine, dreams from reality; or whether I did speak only unto myself. Neither know I to whom my anathema would be the more impressionable

My insensible soliloquy s eaten as revelation! What I spake with hard strived conceit to increase enterprise brings forth only swinish snorts. Water is not alone in finding its level.

I have not me tragedy, no, not in this life! Yet, whether I have spewed their doctrines upon the tables of the Law or into the troughs, at least I have not cast away the flesh of dreams.

And turning towards his light, Zos said: This my will, O Thou Glorious Sun. I am weary of my snakes descending-making slush.

Farewell antithesis. I have suffered. All is paid.

Let me go forth to recreate my sleep.
Sacred-Texts Esoteric and Occult Chaos Magic
THE FOCUS OF LIFE
by AUSTIN OSMAN SPARE
THE MUTTERINGS OF AAOS
APHORISM I

"The effort of remembering in the Valley of Fear."

KIA OF THE EFFIGIES SPEAKS OF ZOS IN SOLILOQUY:

I bring a sword that contains its own medicine: The sour milk that cureth the body.

Prepare to meet God, the omnifarious believing,-Thyself the living truth.

Die not to spare, but that the world may perish.

Nature is more atrocious. Learning all things from Thee in the most sinister way for representation: from thy thought to become thereafter. Having suffered pleasure and pain, gladly dost thou deny the things of existence for freedom of desire-from this sorry mess of inequality-once so desired.

And is fear of desire. The addition of the 'I' of a greater illusion.

Desire is the conception I and induces Thou.

There is neither thou nor I nor a third person-loosing this consciousness by unity of I and Self; there would be no limit to consciousness in sexuality.

Isolation in ecstasy, the final inducement, is enough-But, procreate thou alone!

Speak not to serve but to scoff. Hearest thou, heaven's loud guffaw?

Directly the mouth opens it speaks righteousness.

In the ecstatic laughter of men I hear their volition towards release.

How can I speak that for which I have necessitated silence?

Salvation shall be Unsay all things: and true, as is time, that speaketh all things.

Of what use are hints or stage whispers?

True wisdom cannot be expressed by articulate sounds.

The language of fools-is words.

In the labyrinth of the alphabet the truth is hidden.

It is one thing repeated many times.

Confined within the limits of rationalism; no guess has yet answered.

O Zos, thou art fallen into the involuntary accident of birth and rebirth into the incarnating ideas of women.

A partial sexuality entangled in the morass of sensual law.

On earth the circle was fabricated.

The origin of all things is the complex self. How shall it be made the end of things?

Dubious of all things by this increase, and ignorance of individuality. I or Self, in conflict, separate.

This forgetfulness of symboli becomes the unexplored 'reason' of existence.

Unable to conceive the events of the present: what shall be knowledge of past and future? Verily, this creator speaks 'I know not what I do.'

And in this living nightmare, where all is cannibalism. Why dost thou deny thyself?
Verily, Man resembles his creator, in that he consumes himself in much filth.

Heaven gives indiscriminately of its superabundance to make the ghastly struggle called existence.

The necessity was a deliberate serving of its own pleasure-becoming more alien.
Remoteness from self is pain and precocious creation. Through this remoteness from Self-thou dost not hear thine own call to be potentially Thyself. The living self does not habitate.

There is no truth in thy wish. Pleasure wearies of thee.

Ecstatic fulfilment of ecstasy, is it asking too much?

Alas, the smallness of man's desire!

Thou shalt suffer all things once again: unimagined sensations, and so consume the whole world.

O Zos, thou shalt live in millions of forms and every conceivable thing shall happen unto Thee.

Remember these senses are that which thou hast desired.

What is all thought but a morality of the senses that has become sex?

What is desired of the Self is given-eventually.

The desire is sufficient. The 'Self,' will pleasure in all things.

There is only one sense,-the sexual. There is only one desire,-procreation.

I am the cause-thou the effect.

I am all that I conceive. Not for all time but at some time.

'I multiply I' is creation: The sexual infinity.

There is no end to the details of my extreme likeness.

The more chaotic-the more complete am I.

The soul is the ancestral animals. The body their knowledge.

This omnivorous soul, how lusty: it would seem to be everlasting in its suicide.

These modified sexualities are the index of knowledge; this realized; the dualities do not obstruct with associations that involve infinite complexities and much education.

Existence is a continuation of self-realization. To create value where there is none. By all desire being one there is no overlapping nor the later necessity of undesiring. Complex desire is the further creation of different desire, not the realization of [particular] desire.

O Zos, Thou shall die of extreme youth! Death is a disease of fear.

All is a backward walking-realized incapacity of volition: To walk towards thyself.

With thine infinite self multiplication of associations Thou knowest all things.

Among sentient creatures human birth is highly desirable, man desires emancipation-liberation to his primeval self.

Remember! Didst thou leave the high estate for worse things?

Man becomes what he relapses into.

Cast into demoniacal moulds, human nature is the worst possible nature.

The degenerate need women, dispense with that part of thyself.

Give unto her all thy weaknesses, it is the suffering half.

Pain awaits him, who is sentimentally desirous.

Be it thus: 'Woman, there shall be no vintage from our kisses'.

In man and woman is thy 'being.' But I say, Thou could'st create this body anew.

Awake! The time has come for the new sexualities!

Then would be occasion for greater pleasures.

To improve the species ye men must love one another.

This old illusion of righteousness has gained a future state wherein men labour every doubt.

Thou art that which thou dost prefer. The seer, the instrument of seeing, or the seen.

Conscious desire is the negation of possession: the procrastination of reality.

Make thy desire subconscious; the organic is creative impulse to will.

Beware of thy desire. Let it be something that implies nothing but itself. There are no differences-only degrees of sensation.

Provoke consciousness in touch, ecstasy in vision.

Let thy highest virtue be: "Insatiety of desire, brave self-indulgence and primeval sexualism."

Realization is not by the mere utterance of the words 'I am I' nor by self-abuse, but by the living act.

If the desire for realization exists in thee, sensuous objects will continually provide conveniences.

Realization of this Self, which is all pleasure at will, is by consciousness of one thing in belief. To be the same is the difficulty.

Thought is the negation of knowledge. Be thy business with action only.

Purge thyself of belief: live like a tree walking!

Take no thought of good or evil. Become self-active causality by Unity of thine, I and Self.

Reality exists but not in consciousness of such: this phenomenal 'I' is noumenal and neither-neither.

Now thus is concentration explained: "The will, the desire, the belief; lived as inseparable, become realization."

Truth concerns exactitude of belief, not reality.

He who has no law is free. In all things there is no necessity.

Become weary of devising wisdom in morals.

Many unseemly words have been spoken in self slander, what more painful than that? For in the mud I tread on thee. The path men take from every side is mine.

There is nothing more to be said.

'I'-infinite space.

APHORISM II

"Morals of shadow, wherein the Arcana of Zos has no commandments"

ZOS SPEAKS OF IKKAH:

Leaving aside all unreal dreams, consider this world as insincere disbelief.

Lo this day salvation has come. My 'I and Self' has agreed in belief.

I would ask of thee thy suppressed self. Is it not the new thing desired? No man shall follow me. I am not thy preservation. Thou art the way. Assuredly, thy virtue is to be equally different.

Thy complaint is the calamity: The hypocrite is always at prayer. Dost thou suffer? Thou shalt again suffer, till thine I does not fear its body. Rather seek and increase by thy temptations, it is but the way to intelligence.

Transgression is wiser than prayer: Make this thy obsession. Thank only thyself and be silent.

The coward's way is religion. There is no fear-but righteousness.

Let this be thy one excuse, I pleased myself.

Brave laughter-not faith. Rewarded are the courageous for they shall pass!

Thine I is envious of satisfaction. Yet none devotes himself to reality.

Whoever learneth much, unlearneth all sentimental and small desires. This is the new atavism I would teach: Demand of God equality-usurp! The mighty are righteous for their morals are arbitrary.

Live beyond thought in courageous originality.

These hopes and fears are somnism, there is little reality. Repent not, but strive to sin in thine own way, light-heartedly: without self-reproach. One becomes the thing itself or its creature.

Judge without mercy, all this weakness is thy self-abuse.

Experience is by contract. The great experience: Seduce thyself to pleasure.

There is only one sin-suffering.

There is only one virtue-the will to self-pleasure.

The greatest- the greatest non-morally.

The origin of morality is obedience to the earliest form of government. In youth, all things have to obey their parents.

O, my aged IKKAH, loose this the navel cord, that my youth may pass! The most important outcome of human effort is that we learn to become righteous thieves: To possess more easily of others for self-advantage. In this incessant glorification of work, I discover a great human secret: "Do thou the work-I my pleasure." As above so below, this is never sufficiently realized.

. . . Remorse? Nay, do unto thyself all things, fearlessly.

Finality is reached when ye have learned to digest everything.

What is all man-slaughter but what ye have done unto yourself?

Only where there is necessity is ther death. Dispense with all 'means' to an end.

There is nothing higher than joyous sensation.

Eternal Self! these millions of bodies I have outworn!

Oh, sinister ecstasy. I am thy vicious self pleasure that destroyeth all things.

Distrust thy teacher, for 'divine truth' has prevented better men from wisdom. In such revelation there is no suggestion.

Do thy utmost unto others: But be surely what thou wilt: and keep thy belief free of morality.

Observe thyself by sensation: thus know the finer perturbations and vibrations.

This much shalt thou learn: To love all men, for there will be compulsion.

Serve no man, hell is democracy.

Think not the words 'I wish,' say not the words 'I will.'

Respect thy body: it will again become thy parents.

Fear nothing,-strike at the highest.

Ennui is fear: Death is failure. Go where thou fearest most.

How canst thou become great among men? . . . Cast thyself forth! Of this event, genius is the successful effort of memory.

Break thy commandments, be lawless unto all dogma.

Revolt is the fertiliser of the new faculties.

Knowledge and all evil wars react from previous existences that are now fragmentary to the body and operate as disembodied astrals. The more distant the creature that governs our functions the more unusual is our manifestation of phenomena, which are but living their physical peculiarities by a mechanism. Retrogress to the point where knowledge ceases, in that law becomes its own spontaneity and is freedom.

If my word has spoken unto fragments, pushed aside marriage beds, and brushed out old grave chambers; if I ever rejoiced in calumnies, if I have murdered, lied, adulterated, robbed; if like the weather I spit on all things-is it because I remember, that of my belief-there is a volition that willeth opposite?

For I love thee, O Self!

For I love thee, O mine I!

Oh! how could I fail to be agog for originality in self-love?

Never yet has procreation with another been satisfactory.

If I have wandered into marriage with anything-there has been a conspiracy of accidents: within and without.

And what willeth to self-pleasure- this out-breather of good taste, this conversion to ungodliness?

I know thee! . . . thou heavenly necessity that compelleth chance to supersede the sexualities!

For mine I is worthy of the Self: and alone knows what is righteousness.

Verily, I tell you good and evil are one and the same.

It is but the distance thou hast reached.

Will unto self-love - the unexhausted, the procreative of ecstasy!

Where there is life there is will unto pleasure-however paradoxical the manifestation.

Where living things command they risk nothing but their own law.

This Self-love does not circumscribe nor promise but gives whatsoever is taken-spontaneously.

Thus I teach thee, will unto pleasure of all things, for they must again change the tenacity to obedience. And this new name I give unto thee, for all accusations: Not sinner, but somnambulist.

For he who premeditates, acts in his sleep.

Having overcome the difficulty of obtaining a male incarnation from parents not too venereal, one's habitation should be wandering among men: Employment, devotion to Art: Bed, a hard surface: Clothes of camel hair: Diet, sour milk and roots of the earth. All morality and love of women should be ignored. To whom does not such abandonment give the unknown pleasure?

Again I say: 'In all things' pleasure Thyself, for occasion need not be.

APHORISM III

"The Chaos of the Normal"

IKKAH SPEAKS OF HIMSELF:

I would counsel closed ears, for those who contain the great Ideas, have no opinions.

Who doth know what his own subconsciousness contains? Still less his own Arcana. They are the great who allow its operation by silence.

Of two things we have choice: degeneration or immobility.

Out of the past cometh this new thing.

Becoming heaven's slaves-is some of pleasure begged again?

Man strives for increase,-the monstrous world of vague and mad Ideas is incarnating.

Come back, your goal is jail! Turn about and you arrive

This maddest of worlds. Daily is pleasure limited by the necessity of cheapened facilities.

Onwards and ever more weary-till sleep-then backwards.

There is nothing conceivable that does not exist, because the vision is feeble.

In keeping the right distance from Things, is Safety. But how much should we gain?

Experience is ignorance. The necessity of reoccurrence.

One thing is certain: we are subject to our own moral laws, whether we are or are not aware of them.

The desire determines, and no later belief shall alter it one whit.

The highest creations are those that harmonize the most incongruous things.

Art is the truth we have realized or our belief.

The great human factor in Life is deceit: Always the greater deceiver-self?

The wrath is revealed against all that hold the truth in righteousness.

Still are those shallownesses, who could know they hide a universe?

And tell me, what is it the obvious does not contain?

Know much of life! Should death give you its secret?

Self suggestion-to will, this is the great teacher: not dogma.

To those of fixed Ideas, beware of suppressed evacuation.

What the world reveres most, treat with the utmost contempt.

Consumption, evacuation, sleep: this labour suffers of no variation for to-morrow we again procreate life.

O, fool! suicide does not exist . . . there is no death.

Death is change and for many very small change.

You who stink like a butcher's shambles-what is your daily menu?

Become less carnivorous. If the food is wholesome, the body shall not suffer.

The difference between man and beast is one of acquisition, not digestion.

There is no lasting peace-ye eternally fall in love with the new thing of belief.

To the mental gymnast: your somersault returns from the place where it began.

Slave! All you know for certain-you suffer.

Embrace reality by imagination.

From birth is a degeneration of function-safe is he who never leaves his mother's womb.

What is perfect does not reflect its caricature. What is true has no argument-in that it is volition.

The workers of malignity own the Kingdom of Earth.

What asses these teachers, prophets and moralists now appear! And through them what greater she-asses we have become!

You would have prophecy? First tell me your sleeping partner's name

What once evoked a mighty passion-is now repulsive; lest ye forget: sleep alone.

If you yourself cannot be ungodly-then nothing will convert you.

No nearer th goal for life is eternal.

Which are more unclean: they who make a profesion of their morality, or they who prostitute?

Life is a viscous charity from which germinates friendships towards parasites.

The necessity of a better life is intoxication but more and greater things than strong drink intoxicate.

Thou hast become remote-I rejoice in thee!

Who invented such things as vanity and humiliation?

The higher the form of creation the more it habitates earth and the more it is conscious of body.

Everything that is half realized becomes the material of dreams; man has always badly mixed the dream with the reality.

He who transcends time escapes necessity.

The living Lord speaks: 'In disciples is my satisfaction.' A weary one asked: 'Is it not written on the sandals of the prostitute-follow me?'

All undesirable things become morally fearsome.

Only the animal in man dances . . .

Hatred is life-the love of possession.

He who can truthfully say-I believe in nothing but myself-in all things realized.

ZOD-KA SPEAKS OF IKKAH

The abyss Self projecting from non-existence the procreatrix I, was the great change and the beginning: to extend the purpose of desire-for Time to make all existence inexact-those things kept ever vague.

Thus was the will to operate unbegotten.

One thing is nominally, everything alternately desirous. That which is first desired is permitted, then externalized and taken away by a circumlocution of beliefs becoming law.

No knowledge would separate us from the virtues of non-existence but that for man-having become involved with disease, all his food is poisonous; his complete saturation is inevitable that he may become again healthy. Thus man wills by thought.

By the 'death posture' (A simulation of death by the utter negation of thought, i.e. the prevention of desire from belief and the functioning of all consciousness through the sexuality) [not for subjection of mind, body or longevity nor any thing as such] the Body is allowed to manifest spontaneously and is arbitrary and impervious to reaction. Only he who is unconscious of his actions has courage beyond good and evil: and is pure in this wisdom of sound sleep.

Will to pleasure is the basic function underlying all activity whether conscious or not,-and whatsoever the means.

Denial of this Self-love is disease-the cause of homicide; the sufferings of part-sexualities and small things germinating.

Knowledge of necessities is desirous:-Deliberation is but a sorry dissatisfaction-a first cause of illusions, harnessing man to a mass of half-realized desires. Remember! O Ikkah, these present Ideas of consciousness obtaining in senses and bodies, are transitory-are destined for usage and other predeterminations-and unnecessary to wakefulness. Will is transition; the painful process of transmigration-the labour of birth of death. Volition to supersede a thing is inability to realize the living Self. For whatever is attained is but the re-awaking of an earlier experience of body.

Man should most desire a simultaneous consciousness of his separate entities. All consciousness of 'I' is a decline and vegetates good and evil afresh-the compulsion of

limit and morality. From spontaneous nonexistence, germinate all significant ecstasy-that shall last in the uttermost impossibilities unconditioned to will.

Alas! what ornaments are grave-yards? The pleasure ground of self is contact with the living.

The fool hastens to man with a mouth overfull of new discoveries of power subservient to will! What matters it that we have realized a little more of I? Of beyond its limits of possibility?

Note well! All things are possible even in nightmares-becoming, they are a necessity, an additional boundary to memory-the further separate entities of consciousness.

Remember O Ikkah! Thou shall not cease to be again what is denied-unto the end of conception: thus man has constructed his seed. These sentient creatures and the beyond conceptions in the order of evolution were thou once as they?

O Ikkah, Thou art this present God-this termite and many other things not yet domesticated or associated with thought.

This focus 'I' called consciousness is unaware of its entire living embodiments but alternates and epitomizes their personalities.

What is 'I' and the extent of its conscious habitation?

. . . A weak desire, a memory governed by ethics and ignorant of its own bodies. Therefore that which is indeliberate is the more vital and is will: discarded knowledge is the sexuality and becomes law.

Thus entity exists in many units simultaneously without consciousness of 'Ego' as one flesh. Verily, I say-the deliberations of many exist in living animations-their consciousness split among a multitude of creatures but knowing only the more important [?] incarnations-What greater misery than this?

Of others, their awake-consciousness is aware of more than one entity and obtain ecstasy by saturable desire.

O Ikkah! Jest viciously! Abandon this haunted mortuary in a blind turning-by significant courage.

The 'I' surfeit-swelled is the end of compassion-the indrawing of sex to Self-love. Fortunate is he who absorbs his female bodies-ever projecting-for he acquires the extent of his body.

Whatever is desired, predetermines its existence in endless ramifications miserably and evanescent: Self-love is the paradox of I.

Oh Ikkah Zod-ka! Thy fiction of finality has prevented sleep and created eternity. O, invent sound sleep by the utter ruin of cosmos!

For impalpably and anterior to consciousness-all things exist....

With sensibility and name, becoming its living simulation and thus it disappears-involving its consequent necessity.

Reason has become too sensible, thus desire has become legerdemain mixed with diablerie. The soul, proud and blighted . . . is a civil war of desire: thereof the necessity for medicine and anesthesia. Man has made this environment: the mind is now the belly of the sexuality. Thus I suggest to thee- Self-love and its own temptation to excess.

Verily, greater courage hath none than to satisfy the unexpected desire by Self-pleasure.

For this reason, that when the desire again reacts, to operate in the ego, the suffering shall be ecstatic. How do I know? Not by farcical dialogue with Self but through contact with its undulations . . . are we not ever standing on our own volcano?

What is beyond man-something more dishonest or a further beast?

One thing is desired, another is thought; and a different becomes.

Everything loved obtains an obscene disease. These dream postures are ominous prophecy of thyself to become-the obscure wish. O joy and woe! which is the higher morality-to love man while being man or to incarnate as woman to fulfil desire? Death is that degeneration, an alternation of ego in consciousness [i.e., desire], its metamorphosis into separate entities for that purpose: serving its own. Man's living virtues are those unfamiliar with names. His absurd I is ever supralapsarian. Man has exhausted his courage by imaginations engendered from the damned: Never can he satisfy what follows these repressions.

Thou who tremblest all over! Thy soul shudders! Thou dost perish from the poison of yesterday's armour and righteousness! O incomprehensible synonymy! O thou who art neither the vigorous kiss of my twin sexes nor its writhings of hatred and black shame. Nothing is discovered of thee until I invented it: from the ceaseless resurrection of earlier deliberations. O thou syzygy of my I and Self! Thou becomest volatile to whatsoever is sensed. Art thou the hidden wish for madness and hysteric love? O thou "untamed" within, thou shall not lose virtue-for thee I will not domesticate while generating. O idiocy! where is that path where I may wander naked in frenzy, a trespasser against all things reasonable? O time! saith good and evil: 'Come, come! Ego, I come!'

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Knowledge alone is transitory, the illusion subsequent to 'I desire all things.'

Eternal, without beginning is Self; without end am I; there is no other power and substance. The ever changing modifications and diversities we see are the results of forgetfulness, misinterpreted by nightmare senses. When the Self again desires, then I only and nothing else shall remain. Permitting all things, whatsoever is imagined comes out of it. Believe what you will, it has no compassion. The connotation Self-love is applicable to all things. To it, all things are equal. The destroyer of devotees; lover of all things unique.

Giving overflow to all who are indifferent to wangers, who jest at doctrines . . . of emancipation in celibacy and vituperation. I declare this Self-pleasure alone is free of Theism; the disenfranchisement of God and the distractions of ego in the many entities of existence I show.

Ye who praise Truth thereby causing its necessity are compelled to live differently. Out of this afterthought of belief-thrives this somnambulating generation of unpleasured fools, liars and homicides-ever bewildered by good and evil. All has become inborn sex, so complex 'am I,' that a successful awakening is impossible without catastrophe. Birth is now painful, life a dire necessity and death an uncertainty-except of fearsome things. What further, O Ikkah, should a cesspool of truths contain? Nor truth, nor women, nor anything else once made objective shall satisfy. They who are committed to doctrines shall continue to move in this cycle of transmigrating belief: degenerating beyond limits they dare not face, and so allow conception to exist of itself from the imaginations 'I believe.'

What more disgusting? For I am all sex. What I am not is moral thought, simulating and separating. Imagined through forgetfulness, born asleep, whose very essence is vague, how can this world with such vapid antecedents, be anything but unthinkable! What man prohibits and then commits will certainly cause suffering, because he has willed double. Born of complex desire, results of actions are dual: multitudinous virtue and vice. Creation is caused through this formula of reaction and is a servile believing-all this universe has come out of it. When by that unprohibiting Self-love all this cosmos is certainly familiar and pleased, it should be practised with labour.

But who is honest enough to believe this without relapse? Having renounced both good and evil conveniently, one should engage in spasmodic madness. Renouncing everything else take shelter in that Self-love, which incites the functions into the bold, 'freedom from necessity am I': virtue and vice shall cease. Self-illumination am I; the procreatrix of this universe. Indomitable in body: born of the bastard truth I made. When the eyes are shut the world certainly does not exist. O chaos! is there no greater joy than flagellation; the ecstatic paralysis that makes holocausts of withered souls; the hideously pitiable cripples-"I fear . . ."? I assert this Self-love to be a most secret ritual hidden by blasphemous Ideographs: and he who calls, pronouncing the word fearlessly, the entire creation of women shall rush into him.

What are lies-but mistimed events?

What is time but a variety of one thing?

What is all folly, but will?

What are all beliefs but the possibilities of I?

What is all future but resurrection?

What is all creation but thyself?

Why is all existence? Awake! Up! up, for thine own sake-

Self-love discover.

O sin, where is thy violence?

O love, where is thine incest?

O thought, where is thy courage?

O hope, where is thy faith?

O Self where is thy humility?

O truth, where is thy mispronunciation?

Verily, Self-love alone is complete!

THE SEXUALITY AND SLEEP OF AAOS

Aaos having realized at an early age that all systems of belief, religion and rituals; consisted alone in their original value to their creators; And were of the weary, to incarnate pleasure by hope, control by fear; and to Deify by morals; That cowards fear, and must needs promise pleasure of their sufferings; And they who had experienced "I," would have you destroy its body; and potential: Verily, Aaos realized that the origin of I, was for pleasurable procreation . . . but that things had been changed.

Aaos then pondered in his heart long over the geometry of the world of senses; and spake thus: "How far short has realization fallen from original conception? Have we not lived all things previous to the event? What is any desire but all desire? but men get married and nothing is sufficiently arbitrary.

I am the origin of all creation, certain it is that I want not salvation,

[observing all the miserably diseased mob:]

"O, grant that I may add to the world a far greater suffering!"

God is a precocious creation of the Apes, something that must be suppressed: Man must regain his sexuality.

What is man-this feeder on dead bodies of Self? . . . A mole, a carnivorous plant, a disease of himself, a conglomeration of-"it was" and a cause, effecting the miscarriage of his desires-ever creating his future necessities:

What man knoweth the perturbations of his own fear?

Verily, suffering is its own reward.

He who willed, knoweth not his own offspring.

Man projects a vague 'Self' and calls it truth and many other qualified names: Verily, once a Thing is named it becomes nothingness to its meaning.

All happiness is an illusion and a sorry snare. All righteousness is a dishonesty and all sin a pleasure. Assuredly, the courageous alone seem safe . . . without remorse.

Man invented Self-pleasure but knoweth not his own love.

Everything was once arbitrary. Yet they who spoke: their power has ended in common sexual practice-abnormal only with jaded appetites. They who knew were rightly crucified, scorned, ignored and their mouths sealed with their own excrement.

Have we not forgotten more than we shall ever learn?

Where is the magic to revitalize the mouldering words?

Everything is again eventually arbitrary!

What is there to believe that is free of belief? What is there to will that is safe from reaction?

Why is belief always incarnating? Though oft times not even a sincere wish? Who among men knoweth what he believes? Everything is true at some time.

What is this unpleasant Thing, necessity-suffering? How originated pain? What is necessity-but conditioned belief?

What is it we eternally desire and say, through disease?

Verily, directly a man speaketh-he suffers.

What is Self and I? And all these myriad forms called creation-all so essentially like me?
Who can realize this Self-portraiture of all Things?

Verily, the sexuality has no limit in conception.

Whither I would go, there had I long been before.

Eternal re-occurrence would seem necessary to greater multiplicity!

For what reason this loss of memory by these bewildering refractions of my original
image,-that I once made-and out of which spring the sexes?

God is born again of desire, call it by whatever name: this unmanifested memory has no
name till belief incarnates. Hence it may be called,-the re-occurring sub-division of 'I'.
Everything becomes necessary.

Man is subject to his own law: All else is an obscene jest and a lie.

Thus reasoned Aaos in his youth and went to sleep alone.

After a vilely repulsive nightmare Aaos awoke saying:

"Quiescent are my depths, who could realize They contain such criminal abortions of
the cosmos?"

What is all body but materialized desire? What are dreams but unsatisfied desires
striving to foretell their possibility in despite of morals?

Life is but will, that has become organic after satiety; its further desires striving for Unity.
Death is that further will incarnating in body.

The next day Aaos spoke unto his growing beard:

"Destroy O, my Self, these hallucinations of I am not by knowledge of pleasure."

Thou mighty ecstasy that willeth Thy pleasure in suffering!

Make my consciousness reality of thee in body!

What is Self but Cosmos? What is I but Chaos? Eternally creating its pleasure,
everything could become arbitrary.

Whatever deceit we practice, the functions of the emotions are one; their expression

dual: Time making multitudinous by denial.

What is experience, but denial? What is the centre, but belief?

After a long suspiration, Aaos spoke aloud to his 'I':

"Awake, my Self-love! Leave this hour of cow-dust, I am all things to pleasure. Too long have I lived the nightmares of others in my sleep . . . Arise! get forth and feed from the mighty udder of Life. Thou art not a cow-herd, nor grass, neither cows no kine! But once again, a creator of cows-who loves their breasts! Are not all things cows to thy pleasure-whether they would or not? And what is Cow? Is it not a fountain? Didst thou not create God, teach nature all secrets and crowd the spaces with cows of desire, unknown and manifesting? Didst thou not create and destroy Woman?"

Again Aaos spoke, but unto his lidless eye:

"Behold thou hoary, white headed, thou silent watcher of night and day: thou death-clutch on the smallnesses of Time! This neither-neither I, shall transvalue ennui, fear, and all diseases to my wish. Dead is my misery in suffering! How could it exist in my Zodiac, unwilling? I, who transcend ecstasy by ecstasy meditating Need not be in Self-love! Verily, this constant ecstasy I indraw from Self-creation. By castrating 'of,' my belief is balanced: my arbitrary automatism serving its diverse self-pleasure."

Then Aaos meditated and murmured: "All things exist by me: all men exist in me, yet who doth not turn away from his own superabundance while realizing? All desire is for unity: thus my vision seeth through mine ears. Let my unity be realized sufficiently, thus shall my sexuality be convenient unto itself and escape the conceivable . . . Where is lust when the tests wither? Verily these senses have a further pupose beyond their own: thus shall thou steal the fire from Heaven. All things return to their earliest functions."

At that moment Aaos realized he was not alone; and a voice asked:

"Hast thou no fear?"

Laughing aloud, Aaos answered:

"Hidden from thy small susceptibilities, monstrous enormities are committed! On the day my wind bloweth a little the cow-dust away-thou O fool, shalt vomit hot blood at thine own prostitution and incest. When thou knowest not, the lust wills non-rationally, the belief bindeth with modest Ideas; the body is subject and suffers. What man can prevent his belief from incarnating? Who is free of filth and disease? All men are servile to the great unconsciousness of thier purpose in desire. The I thinks, the Self doth. There is no salvation from desire, neither day nor night does it cease its lengthy procreation of cause and effect: penetrating all things inexplicably. Endless are its elements and nothing whatsoever escapes its embrace-but its own Self-love. . . . Should I fear my I?"

Aaos lowering his voice, uttered:

"What further use shall I give my sexuality? Verily it is always speaking for me! This I, non-resisting to the Self, becomes irresistible."

When the voice had left Aaos went his way muttering and smiling:

"Can it be possible that dead wives resurrect?"

For he thought that Woman was dead. With this reflection Aaos became silent. Awakening from his Self-introspection he spoke aloud to his body:

"Man is something that has resurrected from an archetype, a previous desire gone to worms. All conceptions predetermine their degeneration or superseding by degrees of morality. Verily a new sexuality shall be mine, unnecessary to degenerate or surpass. To give it a name, I call it the Unmodified sexuality; without a name it shall be conscious of all desire: thus no ecstasy shall escape me. Its wisdom shall be dreams of Self-love vibrating all the manifestations-I am he, who self pleasures non-morally."

THE DEAD BODY OF Aaos:

Aaos preparing for death uttered in soliloquy:

"O, thou inconceivableness that transcends human desire; thou magnificent incongruous Face. For millions of years thou hast not wearied of my body. What would Thy pleasure be but for my wantonness?"

"I teach you the glad death of all things." Thus spoke my knowing mouth.

"My belief has created the more beautiful body and desires of rebirth. Fear I the transvaluation called death? Knew I not death, when time was born? Arise, old memory! And tell my consciousness of this frequent experience-once again!"

Then Death spoke unto Aaos:

"No stranger, nor enemy to me is Aaos, we are too ancient friends to come to blows. What hast thou come to take from me this time? What fresh associations for thy new body? No self-denial has Aaos! Thou hast not come to rap tables. To awake the disembodied Astrals!"

Aaos answered:

"In my life my memory lived numerous remotenesses which were once me. My belief reached associations that out-stripped all morality and rationalism. My I chanced much with the Self: certain it is, I come not to repent . . . nor seek a wife. Yea, my will conquered faith and sincerely laughed at every righteousness! Now that my individual

consciousness dissolves, to saturate again with its furthestmost desires, to form the new body:-O mighty death, remember at the time of incarnating-my utmost immorality, my frightening madnesses, my jesting sins, my satyr carouses, my grotesque concubine of chaos! Remember O death, my frenzied longing that has no name [Oh, forget my first kiss of love, now withered as a fallen leaf]. Make this my sexuality complete, all knowing, so that I may again procreate the lusty Self-love in isolation!"

Then Aaos spake unto the ferryman:

"O time, of nothing now am I ashamed to admit parentage. What I generate is future, body to become. I have learned and unlearned in equal labouring this universe. Hard has been my faith and denial. That which is incomprehensible have I made,-have I impelled inwards to make secure for reaction. My knowledge is but the murmuring of a few words with ever changing intonation and meaning. For I have suffered that which shall never be forgotten or spoken: Thus much have I realized of Life. Where is fear when I impel procreation? O earth! all memories! solid, liquid, vapour and flaming! Old sentiment is my body, germinating afresh: again to exist and change by the command, 'I desire.' The Alpha and Omega of my wisdom is-glad suicide: it has become inevitable and shall be my payment to thee. Steel and poison are my friends. Steel for Self, poison for vermin-for myself diseased. I will this fruitful violence, my death kiss, thus to realize my hyper-commands."

With his belief firmly fixed, his full red lips smiling, with bright eyes; Aaos clasped his sword saying:

"Greater love hath no man than Self-destruction in pleasure." No new experience for Aaos! And thus he died.

Death is named the great unknown. Assuredly, death is the great chance. An adventure in will, that translates into body. What happens after death? Will it be more surprising than this world? Could I say? My experience may not be the commonplace . . .

Without doubt, all shall experience the 'rushing winds' that blow from within, the body beyond perspective, into cosmic dust,-till consciousness again develops. Death is a transfiguration of life, an inversion, a reversion of the consciousness to parentage and may be a diversion! A continuation of evolution. The coming forth of the suppressed.

Do you know what happens to the body at death? Exactly what changes take place? Well, so it happens to your beliefs, desires, etc., that make consciousness, for all things seen are incarnate desire, the unseen; Ideas of the past and future bodies. From these the new body is determined and parentage selected by the laws of attraction.

The wise man makes sure of his future parents and a male incarnation before death.

Consciousness [for most, only three dimensions] is not so definite as in life but to the extent of your will in life, that much is your consciousness in death.

Death is the manufacture of life. A dream is a sore likeness of Life.

Death is a sore dream of life. Its period depending on the perfection or otherwise of the individual but closely follows in duration the previous life-till re-incarnation.

Death being a living nightmare of life, has painful possibilities-in the degree of unified consciousness. A ghostly world of 'perhaps' where all the vague potentialities of desire, are incarnating. There is no women as such.

Again I say, death is the great chance and there grasp where thou hast before failed in body.

If fate is life, then death is the hazard to alter fate!

A world where will creates the afterthought in its own image.

For most, death will hold mainly blank pages, but were we ever treated all alike?

Study your dreams in this life, it may help you in the death posture.

THE HEAVEN OF AAOS:

"All things are subject to resurrection" thus spake smiling Aaos, on rising from the dead.

Then turning towards his shadow

"I come! the changing word that destroys religion, a vortex wind that shall jest in Temples! Again! A reveller in the marshalled order of the sexes, the mad anarchy of desires, the wild satyr of wolfish kisses! Once again to earth, O Thou whirlwind of desire, thou drunken breath of ribald lightning! My vampire chalice of ecstasy! Yea, as my rapacious flame reareth before thee, thou escapeth from me with the laughing whisper of thy wonderful pleasure! O, L.C.O' CS!! thou insatiable thirst of my self-love, with none but thee will I procreate!"

"What now am I after resurrection? The sinful despair of magic? I am the Iconoclast of Logos: The sun-satyr of Chaos! Thunder and lightnings? Yea, a vital gaiety to drowsy dust, to blase souls. Ecstatic laughter that reverberates and awakens . . . I am the shuddering heights and suffocating depths of ego, slipping and becoming. Inconceivable women am I. A clouded vista of abyss, wherein to visit naked, my vampire Self. Wherein to write a cryptic language of my sexes, that I am the Key. Wherein to belch forth venomous atmosphere towards the highest. Wherein to drench my thirsted tongue on thy goat's milk; to battle with thy cataleptic kisses, to swoon in thy consuming subtilty. O my mistress, I am unutterably drunk striving thy depths. I am the great cypher of love and hate knotted. The sphinx surviving, never sufficiently imagined. I am the grotesque refractions of form and Self. The bitter purgative, called death. A

violence that out-lasts the morning. Moon turbulent waters am I: the frightening black Albatross of unashamed women-where men are. I am the over mature breasts of a child: the virgin womb, hidden by nightmares. Constant in metamorphosis, permeating creation without compassion. The unexcelled impulse that has never failed. Yea, I am all these-yet never known. My kiss is a sword thrust! For whom, am I, this insatiable fountain in the hot deserts? Only for thee, O, L.C.O'CS!" Thus sang Aaos, the blasphemer, throwing off his grave shroud.

Going again among men [for he pleased in all men], he gave unto them his magic book, named: "Life and Death, the jest called love, wherein every man is a God, in whatsoever he will his belief."

And Aaos passed his way, muttering to his goatish beard:

"What now is left all hope is dead? For I have buried my illusion and dishonesty. Thus my body is now all inconceivableness! O, God, where is thine enemy?"

THE DREAMS OF AAOS

THE I AND THE ARCANUM

One day the time drew near for the experiment and Aaos was watching the waters, to make arcana by arbitrary projection into the utter void of his isolation. And this was his wish-"In future my dreams shall interpretate themselves as will [i.e. reaction]."

For, he reasoned: "Why not live asleep all suffering?" Aaos had lived the preliminary ritual of habit in the cesspools and exhausted them in the mountains. Before projection he prayed thus to the waters:-"O thou I, vice versa-my God. I at least shall not be thy jest. In life I have realized possibilities not contained in heaven-amidst a cowardice inconceivable but accomplished everywhere. I have made known [opening his book] something that is different to the muck of retouched photography which men call reality: although it has been the evil habit of thousands of years. I have created art [lived belief] that surpasses all evolved conception. I have incarnated that which I-need to rationalize: Verily-not the ever present portraiture of experience to satisfy the ovine: No obvious allegory of asses-thinking God: No still-life group of empty bottles and old maids commonplaces: Nor the gay-tragedy of song. But stange desires of stranger arcana. The law I make while thinking God-and will smash and remake again: so that I may commit every conceivable sin against its word. My utility has been-my pleasure-that alone is my service to man and to heaven, in that I am the Goat."

After his devotion Aaos prepared for the Death posture and judgement. Awaking from the awful wrath-his teeth chattering, his limbs shivering and drenched with a cold perspiration, he allowed the ague to exhaust itself and thought thus:

"Verily, I have nothing to forgive or repent . . . Alas! what fears this I but its own conditions? Man will create the faster moving body outside himself-always preferring

compulsion to the infinite possibilities of freedom. Alas! Alas! that which is ornamental reacts its uselessness-the symbol 'I was.' The necrologue of love-is utility."

Then rising from his couch and taking an ecstatic inbreath:

"Again would I die violently and jest at God."

The operation having exhausted him he suffered this daydream:

"The waters became murky, then muddy, and movement began. Going nearer, he observed-a phosphorescent morass crowded with restless abortions of humanity and creatures-like struggling mudworms, aimless and blind: an immense swamp of dissatisfaction; a desire smashed into pieces."

With his will, the dream changed and he became in a vast warehouse-cum-brothel. Realizing his whereabouts he muttered:

"Such is life, an endless swallowing and procreation, morally, man is a bastard."

The floor was strewn with dirty clothes and candle ends: knowing the strangest women, nothing was pleasing enough . . . so his attention wandered to the upper story. He was certain he had been there before by a staircase. But now, there was no easy means of access. He would have to climb whatever served. After much painful effort he managed to reach and hang on to the balustrade of the upper floor. There, he noticed the store contained innumerable strange effigies and new creations of humanity. He struggled further along to obtain an easy means of ingress, thinking:

"Where there is desire-there shall be found the desired sleeping partner. What is true, is pleasurable Self. I have now reached the sixth letter of the alphabet."

When suddenly he observed another and more agile following him-who when reaching Aaos, clutched hold of him-shouting:

"Where I cannot reach, thou too shall not ascend."

Their combined weight became too heavy-the balustrading collapsed and they both fell . . . Aaos felt himself falling as into a bottomless pit-when with a start he awoke, and after introspection spoke to his heart:

"Verily I have fallen in love with a new belief and become moral! This I reflects itself differently. What was once easy- is now difficult. All reflections are radiated matter incarnating. Who doth know what his own stillness refracts at the time of its projection? Who would suspect afterthought without consciousness? The I, to be self prophecy-without a conglomeration of old clothes-is by a deliberation previous to will-to be noumenal; is anterior to time. Forgive? [i.e. to free from consciousness]. Yea, a thousand times! so that the desire become large and insane enough to self-will. How

can memory forget-when we invented reaction? What is all bad memory-but morality? What is will but reaction-impulsed from the accidents of I?"

Then Aaos remembered he had conditioned his realization by thought of time and remarked:

"So ends in the part sexuality-all asses' magic that premeditates time. Much thought destroys the nerve. The arcana knows more than the I wills: and thus should I have it."

Then Aaos laughed aloud and spoke:

"Up! Up! my sexuality! and be a light unto all-that is in me!"

For he had-while contemplating-eluded his I and knew he would shortly obtain . . . And thus he found a new use for his righteousness.

SELF-LOVE AND MAP MAKING

Aaos in his youth had many dreams, pleasing and otherwise; awake and in his sleep. Frequently, fragments of dreams haunted him for many a day, but they were of his marriage bed. After his divorce he slept alone with his sword. Aaos, once dreamed he was till asleep, and this was his dream:

"He had been exploring an unknown country and having returned, was busy making maps from his rough sketches and memoranda. He was surprised how fresh was his memory of every questioned detail, at the ease with which his hand drew the mountains and contours of that unknown country. His dexterity became too pleasing and threatened an event long ceased and then forgotten."

By his determination he awoke and was able to calm the excited passion. He was consoled that nothing had happened. Then he spoke to himself thus:

"What new deceit is this? Must I be for ever solving the changing symbolism of the wretched morality-called 'I'? Do I still need a loin cloth for my passions? Verily, to be alone and map drawing is now an unsafe art! Sleep?-This sexual excitement still obtains. Procreation is with more things than women. The function of the sexuality is not entirely procreation: stranger experiences are promised than ever imagination conceived! One must retain-to give birth to will. Behold! my Self-love, thee I pleasure too well,-to let slip into other being!"

AAOS AND THE UNDERTAKER

One dark night, leaving the tavern more or less sober and wandering without thought, I arrived at a well illuminated undertaker's shop. Intoxicated, I am always curious of the work in such places-so here I paused. At that moment, the door was flung violently open and five drunken undertaker's assistants lurched into me. I objected in a mild way, they

being numerous and I thinking that drunkards are lucky . . . But that any resistance or excuses I might offer would be unsatisfactory was too apparent. They had reached the quarrelsome state and I discovered-I knew these men too well! From argument to foul accusations [and what did they not call me?]-came blows-I thought it safer not to run away. Did I fight well? I know they did and with drunken humour dragged me into the shop to purchase a coffin. Within, came recognition-Alas, too truly they knew me! From then no quarter was given. That drunken fight among the dead and funeral furniture was hopeless for me.

I was robbed, stripped, spat upon, kicked and bound-what abuse did I not suffer? I think the humiliation and blows rendered me unconscious! But, I was not to rest so easily-they soon brought me back to consciousness for worse things . . . And I was told they had recently finished making my wife's coffin. They then forced me to view her dead body. Even in my pitiable state, I thought of the beauty of her corpse. Again, they reviled me because of her: she who, if I had not neglected her, would still be living. I, the whoremonger, betrayer of women, and arch-abnormalist. After much other insult; they told me-my fate. I was given the choice of being burnt to death or buried alive with her! Naturally my choice was to be alone. But no such chance was to be mine. I was buried alive with her corpse. With their combined weight forcing on the lid. I thought I was dead [for did I not hear the rushing winds?] when doubt crept into my soul. Then realization of life dawned when I felt that cold corpse crushed against my body by the tightness of the coffin,-never have I realized such horror! With a mighty yell, my after suspiration burst that overcrowded coffin into fragments! I arose, thinking I was alone. But no, sitting by the corpse, amid the debris was-the devil grinning! To be alone and half alive with the devil is not a welcome anti-climax ... Then he spoke unto me:

"Coward! where was thy courage, even against drunken enemies? Ah ah! Thou hast indeed willed pleasure! Who has the power, Thou or I? What medicine for the dead Gods! Thou wretched scum of littlenesses-heal thy gaping wounds, thou art more fitted to pray than to prey."

Much more did he utter, till my very ears closed. With a body torn to pieces, crushed in every part-what was I to answer? My silence compelled him again to speak:

"Hast thou no complaint?"

In a mighty rage-for this was a worse goad than all my earlier suffering-I answered:

"Curses, no! keep your possessions.-I will pleasure. Do your utmost! this poor thing my body you will again replace!"

Then I fought the devil and behold,-I became alone! What happened? I, in my miserable plight, not even my teeth left-how could I have conquered the devil? Did I become a succubus? Perhaps-I became the devil? But this I know-I did will pleasure. And from this day shall smile in all men's faces. Then Aaos awoke and murmured:

"Belief and desire are the great duality which engender all illusions that entangle the senses [i.e. sexuality] and prevent free will. What is all accidental suffering but reaction from dead loves now become diableries. How much are we sensible of body? Yet the composition of the body is its relationship between consciousness and all creation. Without doubt I am now an-undertaker!"

THE DEATH OF TZULA

In his sleep Aaos one day met his sister Tzula and learned she was thinking of marriage and she questioned him thus:

"My most loved brother, what is your opinion of entering marriage? I would be guided by your experience and cunning on sexual matters. My body is weak from desire and suffers a horrible restlessness that surprises my habits of virginity."

Aaos answered:

"What cause is there for astonishment? This life force acts and invents from itself; even when the usual channels of expression are open. How much more so-when closed and the nature non-moral? With deceivers, one may well promise and not fulfil for this end, that with a double will there shall be satisfaction without the labour of birth. Resist not desire by repression: but transmute desire by changing to the greater object."

Tzula answered:

"Alas! this dreadful thing of desire seeks its liberation in willing opposite to all my efforts of conciliation: Cannot marriage be my emancipation?"

Aaos answered:

"O my sister, must thou become ever smaller from thy small desires? Oh! renounce half-desiring, much better is it to marry the evil. For thee my sister, I wish no marriage but the marriage of the greater love. For I announce, the day to come, yea it is nigh, thy absorption in a male incarnation. What is nature but thy past will incarnated and removed from consciousness by its further desires? The relationship still living provokes the involuntary purpose-thy opposition to which causes disease, and is but resistance of the I to the Self. Bind thy desire by attention on Thy love of desire-lest it wholly runs away. Prevent thy belief from incarnating through this consciousness of the ever present greater desire. Forestall the inclinations of desire by this and not by other means of exhausting desire. Neither abstinence nor over indulgence necessarily destroys. Verily, my sister I would have thee a male incarnation."

Then he became sleepy his sister becoming dim and the dream more meaningless, till he felt something that made him start with horror-awaking he perceived someone leave his couch! Aaos seizing his sword gnashing his teeth, trembling in every limb, and with ghastly visage, shouted:

"Alpha and Omega! Thou thyself shalt throttle that which thou wouldst surpass," And swung his sword which struck horribly . . .

Then shaking the perspiration from his head he muttered to himself;

"Verily! again am I the pitiable moralist, the drowsiest of watchman. Sisters were ever deceivers! All virgins are foolish; What does their virginity matter?"

Then clasping his sword again he went to his couch and tried to rest but no sleep came, until daybreak: for he wondered who his sister was.

THE BUTCHER OF THOSE WHO FOLLOW

In a dream, Aaos one day crossed the border line and wandered into the flat country towards what seemed, in the half-rain, a deserted heap of ruins. Arriving closer to the city, there issued from it a dreadful stench accompanying agonizing groans. Entering the gates Aaos found it a vast slaughterer's abattoir; an endless shambles of dying bodies tied in sacks. The black mud of the streets was streaming blood, the carnal houses bespattered-the very atmosphere pulsating agony; the grey sky reflecting its red. Holding his nose and stopping his ears Aaos walked on . . . Then he paused and his frightened eyes watched the work of slaughter and he observed that every victim was already beheaded, but not dead, that they were sheep and being bled to death.

As he watched the mass of writhing corpses in that foul Bedlam of death groans-made more loathsome by the ribald jesting of the slaughtermen, the scene became more vast, more heathenly impossible, when he noticed towering before him a giant shape with gory sheepskin used as loincloth, who, with a shrill voice shouted:

"Woe unto you that seek this awful place of satiety. I am the guardian named Necrobiosis, in order that there may be mobility!"

Then seeing Aaos he laughed hideously, and addressed him thus:

"But why cometh Aaos in the close season? Thou old dodger of Time, thou eye winking at all things! For thou canst will love in that which is most repulsive. Away O Aaos, Thou too art an arch-slaughterer of sheep. "

Then the giant gave an awful grimace and turned his back, snapping his teeth and howling like a dog. Becoming larger and larger till of cosmic vastness, thus he disappeared.

When Aaos awoke, he muttered to himself:

"Beyond time there is a sensation as of awaking from the utmost impossibility of existence from the mad dreams we call reality; the stupidities we call will."

Then Aaos arose to fill his lungs with fresh air and have the good of motion.

ON THE ANNOUNCER OF GREAT EVENTS

One night, Aaos dreamed he was mournfully labouring his way uphill, through an endless ruin of cities. The streets were a chaos of debris-the air heavy with the stale stench of damp charred wood and mouldering refuse. Nowhere saw he a sign of life-The sky was dead and breathless. Stumbling along till his body sickened. Wearily he paused to rest and looking down, noticed the litter of a manuscript. Stooping, he chose the nearest fragment, and this was what he read:

"I too was once a mighty pleasure garden of all things that enchanted the senses; possessing men and women of every desirable form and nationality. All the hidden treasures of nature were exhibited with art and cunning accident. No desire could be ungratified. . . . What am I now? A putrid mess and dust of dead habitations. An empty wine skin destroyed and gone rotten! O, stranger, what is the cause of my desolation?"

Aaos, sitting down, mused long to himself:

"When the very ground beneath one's feet collapses, what is secure? What chance of escape- but fore-knowledge? Would the study of grammar, or correct pronounciation of language, save one?"

While he was thus meditating, suddenly he was afraid and gave a start. For beside his shadow grew another shadow. And when he looked round, there stood before him an illuminated youth who said:

"Awake Aaos, This sorry ruin thou didst cause by thy greater love. All these pleasures were but dreams, which awoke too violently. What is all sexuality but the infinite synonyms of Self-love; self created and destroyed? These pleasures now dead, suppressed their own antecedent indulgence by afterthoughts of women. All original thought, once suppressed becomes volcanic."

Aaos, winking his eye, answered:

"When asleep, one should procreate in barren soil?" at which they both smiled.

After they had surveyed each other, Aaos arose and left the youth. Surmounting an eminence he searched the sky long, until he observed the faint glow of the sun struggling through the mists, he spake thus:

"Abstinence from righteousness by total indiscrimination, becomes limitlessness. O Sun! like thee, I too will kiss all things and sleep alone, so that they propagate my ecstasy!"

Awaking Aaos remembered his purpose, and spoke to his heart:

"The arcana of desire [i.e. Self-love] would be satisfied with none but its original Self-by the unique. Thus my morality taught me by dream symbols. As in life, so in sleep-all things have a sexual significance, hidden by righteousness. Herein is a mystery and the means to will. What is all humanity but one's own forgotten deliberation-becoming restless? The unexpected bark of a dog should not frighten. Neither is medicine taken by pronouncing the name of the remedy. Verily, in the time of cataclysm it is too late to pick the right word."

THE DREAM THAT CAME TRUE

One night Aaos was pleased with this dream:

In his early youth, he met a beautiful maiden-famous among men who knew perfection. She was everything desirous, even to her name. He became her lover, and knew her . . . to be true. But an evil voice spoke unto him and he doubted her, believing the voice-because it was of one he had made his friend. In youth-like rage he cast aside his lover and wandered into marriage of every kind, without satisfaction. Then the evil voice died. For years Aaos wandered restlessly seeking, but never finding his lost love: thinking they were both in Hell.

Then in his utmost weariness and despair, he thought much more deeply; and at last realized that the dream was the time for magic. And then he willed . . . With the new moon his wish was materialized and again he met his first and only love. Their hearts being still virgin, Aaos spoke unto her:

"Out of Chaos have I awaked and found thee, O beloved. Death itself shall not part us; for by thee alone will I have children."

And they married and were ecstatic thereafter: for in their ecstasy he noticed Death smile.

Aaos then awoke still living their ecstasy, and breathing heavily, spake to himself thus:

"When the thing desired is again incarnated at the time of ecstasy; there can be no satiety. ONE! we now part. All things are possible with the original belief, once again found. The belief, simultaneous with the desire, becomes its parallel and duality ceases. When ecstasy is transcended by ecstasy, the I becomes atmospheric-there is no place for sensuous objects to conceive differently and react. Verily, greater will has no man than to-jest in ecstasy: retain thyself from giving forth thy seed of life."

Aaos rising from his couch-threw away his sword and exclaimed aloud:

"Now for reality!"

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Collection »A Book of
Satyrs

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BY AUSTIN O. SPARE.

A BOOK OF SATYRS.

By Austin Osman Spare.

THREE HUNDRED COPIES OF
THIS BOOK HAVE BEEN PRINTED
OF WHICH THIS IS No.

SIGNED ushnthfroe frall PUB. A.D. 1907.

RINTING SO MITED. TODOR ST.. LOSDON.

INTRODUCTION

The field of black and white art has been generously extended since that golden period in

the "eighties" when Walker and Pinwell and Millais wrought their quiet designs, although their olden delicacy of interpretation (for us almost wholly in the hands of Clemance Housman) can still claim charms which our more facile method can never attain. For every such accomplished craft is the companion of an aristocracy of art, even if it is compelled to prayer and fasting before serving fittingly the high expression which is exhaustive of every resource; but it shares, on the other hand, with commoner orders of art its own eloquence and dignity. Thus all advantages we now possess of rapid, literal, and cheap reproduction open the way to an easier acceptance of art which is habited with

more grace than profundity, more fancy than imagination, and inclines us to postpone indefinitely what is only acquired at more pain and cost.

Perhaps these reasons sufficiently explain the absence, among so much that hints at greater artistic personality, of the remote, and the strange, and the unadaptable. There would seem, indeed, to exist a guiding science supplanting natural selection where the popular interest is concerned: as though some ingenious financier had made an abiding tabulation or arithmetic of invariable demands, in hope to subdue the purposes of his race

every ebullience feeble enough to lay its own destiny aside, and trim its shape to the recognised guage. Outside such an order all the free forces of art move-some hovering in

uncertain intention, momentarily liable to that mundane gravitation which invites their indecision; others, like Spare, naturally and definitely in possession of themselves, are hardly compelled even within that reckoning to which isolated evidences of their mode tempt the scientific.

The "Earth" Book of Spare was an elemental and chaotic thing, full of significant art, and of still more significant conception. So mighty a theme may only remain littered with fragments, each, like the Sphinx, an unread riddle, existing in the mind amid a turmoil of unaccustomed thought. But the present series of designs occupies the more circumscribed

area of local allegory on a physical plane, the artist aiming not only to stir the optical centres by agreeable contours and adjacencies, when he adjusts with powerful

deliberation the actual to a purpose which extends in his mind beyond executive considerations. For that is a narrow scope to which some would compel art, as though a predisposition to beauty were the sole equipment desirable for the expression of life. Popular art, in the sense that this book can never be popular, arises, indeed, from an extraordinary pessimism: it is an unwholesome flattery of the environment and circumstance from out whose grip the man at length emerges equipped for faith by knowledge. And Spare, with the unflinching assurance of the optimist as to the ultimate, treads with reforming energy where the effeminate and parsonic would whimper or weep

helplessly. His is no gently-advancing theory, but his satires (or satyrs, as he loves to call

them) arrive as full-fledged and assertive dogma. The designs have their claim upon the imagination also, not from a visionary cast given by obscure shapes or heavy mystification, but by reason of clearly incisive and circumstantial detail, informed nevertheless, with so psychic an intention that the familiar is made to be the haunt of what is startling and indeterminable.

In his art Spare continually achieves the unexpected; his pattern is always original; his characteristic line is of fine nervous quality; his types are powerfully visualised. The very subtle irony of his temper is apparent in a hundred whimsical ways-in attitudes, gestures, expressions-too delicate to be more than contributory to the whole impression.

This appropriate irony especially fits Spare for satire, and it is here to be seen and felt, for

it can neither be disregarded nor forgotten-which words it is well to be able to write of one satirist in our day of curbed enthusiasm and polite art.

JAMES GUTHRIE

http://hailtosatansvictory666.angelfire.com/First_Month.html

13 captures

22 Jan 2015 - 3 Mar 2016

Jul SEP Nov

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2014 2015 2016

About this capture

First Month

This phase will take one month of daily practice to complete and move to the next level.

Days One through Seven - Trance Training

A deep trance makes it possible to access the subconscious mind and to program it as

we see fit. The active left side of the brain blocks out any attempts to access the passive right side where the seat of the unconscious is. This is analagous to turning off the electricity to a room or a building in order to fix the wiring. The right side of the brain is where we can program our minds to manifest what we want in reality.

To get into a trance state takes practice. Remember, each of us is individual and some may find this easier than others. The important thing is to be persistent and patient with yourself. Persistence and consistency are everything here.

Performing breathing exercises before trance is highly recommended, as this will naturally calm the nervous system.

1. Sit comfortably. Do not lie down because you might fall asleep.
2. Breathe in for a count of six, hold for a count of six and then exhale for a count of six. Do this breathing until you are completely relaxed. Ideally, you should no longer be able to feel your body.
3. Imagine you are climbing down a ladder in the dark. Don't visualize a ladder; just imagine you can feel yourself doing it. On the exhale, feel yourself climbing a step or two down the ladder. On the inhale, feel yourself holding still on the ladder.
4. Now, let go of the ladder and free fall backwards. If you get dizzy or disoriented, just bring your attention to the front of your body and this will stop. This mental falling effect, when combined with deep relaxation and mental calmness, will cause you to enter the trance state.

What is needed is a mental falling effect inside your mind. This changes the level of brain wave activity from the awake level (Beta) to the asleep level (Alpha) or the deep sleep level (Theta). Once your level of brain wave activity reaches Alpha you will enter a trance. Once you get the heavy feeling, stop the mental falling exercise. If you don't like the ladder, imagine you are in a lift [elevator], feel yourself falling on the exhale and holding on the inhale. Or, Imagine you are a feather, feel yourself floating down on the exhale and holding still on the inhale. You need a mental falling effect to lower your level of brain wave activity.

5. Keep doing this for as long as it takes. The time it takes to enter trance will vary, depending on your experience with deep relaxation and mental calmness.

A trance feels like: Everything gets quieter and you feel like you are in a much bigger place. There is a very slight humming feeling in your body. Everything feels different. It feels a bit like putting a cardboard box over your head in the dark, you can feel the

atmosphere change. It's like everything goes fuzzy or slightly blurred. Any sharp noises, while in trance are painful.

6. To bring yourself out of the trance:

Concentrate on moving your fingers or toes. Once you can move a finger or toe, flex your hands, move your arms, shake your head, i.e., reanimate your body; and get up and walk around for a few minutes.

What this exercise does:

In order to advance in psychic power, we must train our minds. When we are in a trance state, our brain waves slow down considerably. There are two sides to the brain- the left logical/intellectual masculine side and the right creative/intuitive feminine side. The right side is the seat of the subconscious. This is the area of the mind that is open to suggestion and programming and the seat of our astral power. When the left side of our brain is active in thinking, the right side cannot be accessed. Trance states shut off the left side so we can access and program the right side (subconscious).

It takes training to be able to induce a deep trance state. Deep trance states are not always necessary, but for specific workings, they are very important. Once we train our minds to go deeper and deeper into a trance, this becomes easier and easier and takes less and less time as we become adept. The mind is like a muscle and for most people, this exercise will be an introduction to a part of the mind that has never even been accessed before.

It is **very** important to never be startled out of a trance state, especially a deep one, so make sure you are in a room or area where you are left alone and the phone is turned off. Being startled and pulled out of a trance the wrong way can be extremely painful and the pain can last for days, especially if you are doing energy work in this state.

It is normal when in a trance state for any sounds to be very painful. This is because in this state, our senses are extremely heightened.

An adept can place themselves in a deep trance within seconds at will. In closing, it is not necessary to always go into a deep trance to work with your mind. The trance state is used to train your mind. With very important or difficult workings, a deep trance is often necessary.

Days Eight through Nine - Candle Exercise

1. Light a candle and stare at the flame for 2 minutes. Make sure your attention does not wander.

2. Close your eyes and place your hands in relaxed cupped position, palms over your eyes and concentrate on the imprint of the flame in the darkness. The image will tend to move across your area of vision. Keep looking for it and bring it back and keep

concentrating on it for four minutes.

3. Relax and empty your thoughts and tune into your breathing for a few minutes, concentrating only on each breath

What this exercise does:

This exercise prepares the mind for one-pointed concentration, which is so important to any psychic/astral workings. With the average person, thoughts are scattered and dissipate into nothing. With the trained mind that can concentrate intensely, the thoughts are single-pointed and focused like a laser and have power. 100% concentration makes the difference in astral workings. One's will is also developed with this exercise as a powerful will does not give into distraction. Do not become frustrated or impatient with yourself. It is normal for thoughts to creep in to distract you in the beginning. Total concentration takes time and is one of the most difficult aspects of training the mind.

Days Ten through Twenty-Four - Visualization Exercises

If you have access to a printer, print these images out:

Image 1

Image 2

Image 3

Image 4

The above image of Satan's Sigil was used extensively in many 1920's - 30's European Satanic Lodges.

Days 10, 11 and 12

Sit comfortably and place the Image 1 in front of you. Relax and fix your gaze upon this image for 3-4 minutes. Concentrate on the image and do not let your mind wander. If your mind wanders, just bring it back to the image.

Close your eyes and visualize the image. The image may fade in and out or move around, just keep bringing it back. Do this for 3-4 minutes.

Days 13, 14 and 15

Repeat the above with Image 2

Days 16, 17 and 18
Repeat the above with Image 3

Days 19, 20 and 21
Repeat the above with Image 4

Days 22, 23 and 24
Repeat the above with Image 5

What these exercises do:

Visualization exercises build and empower our astral vision. Visualization is necessary in nearly all spellworking. With intense visualization, we direct energy into specific action in the material world. Nearly invention in the material world is preceeded by an idea. The idea is then focused upon and then put into concrete action. It is the same with energy. During a ritual or mind working, energy is raised. This energy must then be focused and applied or it just remains energy. Focused clear and intense visualization directs the energy. When one can focus uninterrupted and hold the vision of an object of choice in the mind for five minutes, one is adept at visualization.

Days Twenty-five and Twenty-six - Sense Meditation

1. Place Image 1 in front of you. Relax and calm your mind.
2. Gaze at the image for 2 minutes.
3. Now instead of visualizing the image with your eyes closed, visualize the image with your eyes open for 2 minutes. Your attention should be fixed upon the image to where you do not observe anything else in your environment.
4. Now close your eyes and visualize the image for 3-4 minutes.

What this exercise does:

This exercise further strengthens your astral vision while working on your concentration as your eyes are open. This further opens, trains and develops dormant areas of the mind and empowers them.

Days Twenty-seven through Thirty-one - Sense Training

1. Sit comfortably, close your eyes and relax your mind.
2. Choose a sound such as a clock ticking or a bell ringing or any other simple sound and focus on hearing this sound in your mind for 2 minutes. Do not see any images in your mind with this exercise- use only hearing.

3. Choose a material such as velvet or carpeting or whatever and meditate on feeling this for 2 minutes.
4. Choose an odor such as roses or a specific incense scent- again, whatever and focus on this for 2 minutes.
5. Choose a taste like salt or sugar, honey; the taste should be of something strong to start with and focus on this taste for 2 minutes.

What this exercise does:

This exercise develops the astral senses. By performing this exercise regularly, you will empower and strengthen your astral sense of hearing, touch, taste and smell.

SECOND MONTH

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8 captures

23 Jan 2015 - 7 Sep 2015

Jun SEP Oct

07

2014 2015 2016

[About this capture](#)

Second Month

PLEASE NOTE: It is NOT necessary to perform the MUDRAS [hand positions]. THIS IS OPTIONAL.

Days 1 - 4 - Opening the Third Eye

With the above exercise, you will be opening your third eye, if you are new. If you have already opened your third eye, then go here. When you are finished with the meditation, look up with your eyes closed at your third eye in the middle of your forehead and concentrate on it for several minutes.

Day 5 - Opening the Crown Chakra

If you have already opened your crown chakra, then do this meditation instead.

Day 6 - Opening the Throat Chakra

If you have already opened your throat chakra, then meditate on this chakra and do chakra breathing with vibrant sky blue energy through your throat. [Click Here](#)

Day 7 Opening the Heart Chakra

If you have already opened your heart chakra, then meditate on this chakra and do chakra breathing with vibrant green energy through your heart. [Click Here](#)

Day 8 - Opening the Solar 666 Chakra

If you have already opened your solar chakra, then meditate on this chakra and do chakra breathing with vibrant yellow energy through your solar chakra. [Click Here](#)

Day 9 - Opening the Sacral Chakra

If you have already opened your sacral chakra, then meditate on this chakra and do chakra breathing with vibrant orange energy through your sacral chakra. [Click Here](#)

Day 10 - Opening the Base Chakra

If you have already opened your base chakra, then meditate on this chakra and do chakra breathing with vibrant red energy through your base. Then visualize this in a stream of red energy ascending up your spine and out of your crown chakra. Do this only for several minutes, no more than ten. [Click Here](#)

Days 11 - 15 - Opening the Hand Chakras

Even if you have already opened your hand chakras, use this meditation time to direct energy through them. This is important for the program that follows.

Days 16 - 24 - Foundation Meditation

The above meditation is the most important meditation anyone can do outside of opening the chakras. Work on this with your full attention. If you are in the process of healing your aura and not ready to expand it, focus on the energy brightening inside of you only and do not expand your aura. This is every bit as effective.

Day 25 - Opening the Feet Chakras

If you have already opened your feet chakras, then stand and breathe energy through them and connect with the earth. Do this for seven full breaths and then spend a few minutes feeling and meditating on the energy.

Day 26 - Opening the 8th and 9th Chakras

If you have already opened the 8th and 9th chakras, then breathe energy into them, visualizing them lighting up with the energy into a brilliant gold and shining like the sun. Do this for several breaths, feel and meditate on the energy.

Day 27 - Opening Clairvoyance Points

If you have already opened these, then breathe through them, lighting them up with energy.

Day 28 - Opening Clairaudience Points

If you have already opened these, then breathe through them, lighting them up with energy.

Day 29 - Chakra Spinning

Days 30 and 31 - Full Meditation

THIRD MONTH

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http://www.angelfire.com/empire/serpentis666/Opening_The_Third_Eye.html

112 captures

1 Aug 2009 - 11 Aug 2025

Jul SEP Oct

07

2014 2015 2016

About this capture

Opening the Third Eye

This exercise is done with a specific tone and chant. You need to do this exercise for 4 days in a row. Regular meditation on the third eye should follow to completely open it up and establish an energy uptake. This exercise only gets it going. Further work is needed and must be consistent to reap maximum results.

Note: Steps 1 and 2 are optional. Steps 3-7 are necessary.

1. Sit with your back straight.
2. Place your hands in the position as shown in the photo. Your for people who are right handed, your right hand should make a fist around your left index finger; for people who are left-handed, your left hand should make a fist around your right index finger. The thumbnail should press on the side of the finger as shown, at the spot where the cuticle ends.

When you feel a very faint electrical shock, you will know you have the correct spot. Don't get discouraged if you cannot find it. It should be apparent in those who have naturally stronger auras. What this does is redirect the flow of energy to the third eye.

This mudra can be used at any time during regular meditation on the third eye. Keep this position throughout the meditation.

***NOTE: THIS HAND POSITION IS OPTIONAL. THE REST OF THE STEPS 3 - 7 ARE NECESSARY**

3. Breathe in through your nose and on the exhale vibrate "Thoth." Thoth is the Moon God and the ruler of the 6th chakra and third eye is the moon. Release your breath

slowly through your mouth and vibrate:

TH-TH-TH-TH-OH-OH-OH-TH-TH-TH in one long exhale (vibrate the sound one time per exhale, as with the Yogic "humming breath").

Now this is important. Keep the TH and OH sounding at the same time. You should be making the TH sound all throughout the exhale.

Your tongue will be vibrating between your teeth. It may take a few seconds to adjust this to where you feel it in the middle of your forehead (3rd eye), don't worry, just keep on going.

Try to get it to the correct vibration where you can feel it in your forehead. This can take some experimenting. Just do the best you can. You may have to try as many as ten to fifteen times or more to get it right.

4. Do the above 4 times in a row and then relax.

5. Now, align your third eye correctly by visualizing it point end facing inside as illustrated at left. The color of the third eye is brilliant white, like a miniature sun.

6. It is very important the above exercise be done for FOUR consecutive days, preferably 24 hours apart. Then it is a done deal and you will have performed the initial step of opening and activating your third eye.

7. After you are finished, it is important to meditate on your third eye to get the energy flowing, this way it will fully open.

Just close your eyes and "look" at the 3rd eye in the middle of your forehead. It is important to relax and not to strain your eye muscles, even though your eyes are closed. At first, there is usually just blackness depending on how active your 3rd eye is, then possibly swirling colors and shapes like a kaleidoscope. Like scrying into a mirror, the colors and shapes will give way to images when you do the meditation long enough and regularly. Remember to keep your gaze soft and relaxed. Feeling pressure here or a knot is normal after the above exercise is completed. This usually diminishes in time.

WHAT YOU CAN EXPECT:

1. One of the first experiences is a headache or pressure in the center of the forehead. This sensation may also feel like it is originating from within, usually an inch or more beneath the surface of the forehead as it affects the sixth chakra. This is a positive indication the pineal gland is awakening and beginning to function in a healthy manner. You may also find you can feel this ache or pressure whenever you focus your attention on your third eye or meditate on your third eye. This is perfectly normal and eases with time.

*Some people can experience a migraine lasting several hours. The severity of the side effects will depend on how atrophied your pineal gland is to begin with.

About the Third Eye

Artwork: "Female Head [La Scapigliata]" by Leonardo da Vinci, 1508

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About this capture

Meditation from Satan

This is the most blissful meditation I have ever done; it was a gift to me from Father Satan. This meditation stimulates the crown chakra and the pineal gland and it is a most beautiful natural high that lasts long after the meditation is performed.

Begin by "breathing" into your third eye. Do this several times in and out. (See the Foundation Meditation for how to do this if you are unfamiliar).

Inhale into your third eye deeply, all the way back into your 6th chakra. (The 6th chakra is behind the third eye and is located about half way from your third eye and the rear of your head).

Hold the inhale for a count of five. (You can hold longer if you are experienced in power breathing).

Now slowly exhale and when you exhale, visualize the energy from your inhale as bright light and flood the top part of your head with it. (Your brain area).

Do this for five to ten times. When you are finished, just relax and meditate on the beautiful energy. It is addicting.

HAIL SATAN!!

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About this capture

Opening the Crown Chakra

*Special Thanks to Azazel who worked with me on this meditation

In order for this to work properly, you must have already performed the Opening of the Third Eye.

The effects of this exercise are extremely pleasurable. A feeling of lightness should follow. Some people may feel energy or tingling inside their heads, or completely covering their heads; a slight pressure in the crown area and intense euphoria. The pleasant light feeling is what makes astral projection and astral travel easy. The bliss state can occur hours and even days later.

When done properly, this exercise will stimulate the pineal gland and crown chakra. By continually stimulating the pineal gland, it will grow and become active. The pineal gland is the psychic seat of the soul. With this revised meditation, the chant is much more powerful and effective. It is based on the Björk rune.* Opening this pathway is also very healing for drug addicts as it naturally induces extreme pleasure.

This exercise should be done only to initially open your crown chakra and stimulate your pineal gland. The vibration is very intense and effective, but produces quite a headache which can occur the following day. If your crown chakra is open, you will feel a lightness and a sense of bliss. If you do not experience these indications after a period of 4-5 days, you can redo this exercise again as many times as needed to open your crown. After this initial exercise, there are different meditations you can do to activate your pineal gland and stimulate your crown chakra further. I will be adding these to the meditation section and also link them on this page.

1. Breathe in deeply and hold your breath for a count of 4; do this 5 times. This helps you to be relaxed, focused and enter into a trance state. Then focus all of your concentration on your 3rd eye. You should begin to feel a slight pressure sensation or awareness of your 3rd eye.

2. Now, place your hands in the position shown at left and take a deep breath as you did for the awakening one exercise and hold it for as long as comfortable- (do not push this) and release your breath vibrating b-b-b-b-b-b-b-b (vibrate with a deep, soft hum with the lips almost closed) The vibration should sound like a bee. The bee was sacred in Ancient Egypt and many other ancient cultures for this very reason. It is ok to adjust your pitch. You should focus on and feel the vibration in your third eye, then focus on your pineal gland. You should be 1/3rd the way through of your drawn out vibrating exhale and feel the vibration in your pineal gland. Then focus on your crown chakra and feel the vibration in your crown chakra and continue to extend your exhale as long as you are able to. Breathe in again, repeat this 4 times. This exercise is extremely powerful, much more powerful than the former version.

Now, VERY IMPORTANT-

Remember to concentrate on your forehead (3rd eye area), then your pineal gland and finally your crown chakra. You should regulate the exhale so it evens out. This is done for the duration of each chant.

Summary:

1. Breathe in
2. Begin to exhale, vibrating b-b-b-b-b-b-b-b
3. Concentrate on and feel the vibration in your 3rd eye
4. Concentrate on and feel the vibration in your pineal gland
5. Concentrate on and feel the vibration in your crown chakra

Repeat 3 more times for a total of 4 times.

Now align your crown chakra by visualizing it point down as illustrated at left.

The Björk rune bestows intuition, protects energy, gathers and directs the powers of the four elements, is healing and revitalizes the life force.

Note the bee stinger on the rear of Tutankhamen's coffin headdress.

Artwork by Baldovinetti "Portrait of a Lady in Yellow" 1400's CE

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About this capture

Pineal Meditation

This meditation expands intuitiveness and creativity and helps to open one's mind to comprehend information much easier.

Relax and go into a trance state

Inhale and visualize white-gold energy entering through your third eye into your pineal gland.

Draw the energy in with each inhale, then brighten, and expand your pineal gland with

the energy with each exhale.

The first few times you do this, affirm to yourself: "I am breathing in powerful white-gold energy that is safely stimulating my pineal gland."

When you are finished, feel the energy for a few minutes and meditate on it. It should be very pleasurable.

This meditation activates and empowers the pineal gland. The pineal gland is the psychic powerhouse of the brain. White-gold is the most powerful of all of the colors. It is the color of the Sun and this is one of the reasons the original religions worshipped the Sun.

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About this capture

Opening the Throat Chakra

Please note: this is a very difficult hand position [mudra] unless you have very small hands. The hand positions are unnecessary and are an option. Just skip the hand position if this is in any way difficult for you. The vibration is the key here and you should be relaxed. Trying to force your hands into the mudra is a distraction. Mudras should be comfortable.

To activate the throat chakra, fold your hands together as in the photo, thumbs touching side by side- do not fold the thumbs. **This hand position is difficult. For those of you with larger hands, it can be skipped. It is best to be relaxed and not in any pain or discomfort while performing these exercises.

Take a deep breath; hold as in the other exercises for opening the soul, and then vibrate: "Nebo" until your breath is fully released.

N-N-N-N-EH-EH-EH-EH-B-B-B-B-OH-OH-OH-OH

The important thing is to feel it strongly in your throat, above the hollow. Do this 5-7 times. Remember- getting the correct tone can take some practice. The chant should vibrate your throat area. This exercise can be done once a week or more as needed.

Now align your throat chakra point down as illustrated at left.

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About this capture

Chakra Breathing

by Azazel

To perform this meditation, you should already be experienced with the Foundation Meditation.

Relax and enter into a trance state, then, instead of breathing in energy into your entire body as with the energy meditation, breathe in energy into each one of your chakras, for seven breaths each. Seven breaths is only a guideline; you can do more or less, but it is important to keep your chakras in balance. It is important to not only breathe in the energy, but also to visualize it.

You can breathe in white-gold energy (the most powerful) or the color energy of the

chakra.

When you are finished breathing each of the chakras, breathe in energy through all of your seven chakras, front and back to meet in the middle.

After this, perform the Foundation Meditation.

Tips:

This meditation can also be done on just one chakra that is lacking in energy or that is blocked. Just apply the breathing one or more times a day. The rest of the meditation is unnecessary if you are working on a specific weak chakra.

Azazel showed me the power of the sun. Most of us are familiar with drawing down energy from the moon and other planets. The sun is hundreds of times more powerful. The energy of the sun contains all of the colors of the spectrum in their purest forms. Performing this full meditation out of doors under the sun can give you incredible energy and is also very healing. Just affirm "I am breathing in powerful white-gold (or whatever color) energy from the sun, into my _____ chakra." Repeat this several times and then visualize yourself absorbing the energy and brightening your chakras with it.

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About this capture

Opening the Heart Chakra

Azazel explained the crossing of the arms completes a circuit that directly affects the heart chakra.

1. Sit comfortably, relax and go into a meditative state.

2. Cross your arms as in the example at the bottom of the page. Your hands should be touching your shoulders near your arm pits.

3. Position your hands so your thumb connects with your ring and little finger, leaving your index and middle fingers pointed straight.

4. Take a deep breath and nod your head so your chin is gently pressed into your chest. Keep your chin firmly against your chest during each exhale, only raising your head to inhale.

5. Focus your attention on your heart chakra. Exhale and vibrate "Amon"

AH-AH-AH-AH-M-M-M-UH-UH-UH-N-N-N

5. Focus your attention on your heart chakra.

6. Extend the N-N-N-N-N until you have completely exhaled. Try to adjust the tone so you feel it in the middle of your chest where your heart chakra is located.

7. Repeat eight times.

8. Visualize the image at left, where your heart chakra is and yourself engulfed in a vibrant green aura and focus your attention on feeling your heart chakra for several minutes.

Try to adjust the tone so you feel it in the middle of your chest where your heart chakra is located.

About the Heart Chakra

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About this capture

Chakra Breathing by Azazel

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You can breathe in white-gold energy (the most powerful) or the color energy of the chakra.

When you are finished breathing each of the chakras, breathe in energy through all of your seven chakras, front and back to meet in the middle.

After this, perform the Foundation Meditation.

Tips:

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About this capture

Opening the Solar Plexus Chakra

Please note: The hand positions are unnecessary and are an option. Just skip the hand position if this is in any way difficult for you. The vibration is the key here and you should be relaxed. Trying to force your hands into the mudra is a distraction. Mudras should be comfortable.

1. Sit in a comfortable position with your spine straight.
2. Relax and go into a meditative state.
3. Place your hands in the solar mudra illustrated at left. [This step is optional]
4. Inhale fully and drop your chin to your chest. Keep your chin gently, but firmly pressed against your chest throughout the entire exhale, only raising your head during the inhale.
5. Vibrate "RA"
R-R-R-R-AH-AH-AH-AH-AH
until you are out of breath, concentrating on your solar plexus chakra. Adjust the vibration of the chant so you can feel it in your solar plexus chakra.
6. Repeat 5 times.
7. Now, align your solar chakra point facing down as illustrated at left, by visualizing it. The color of the solar chakra is bright gold.

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About this capture

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When you are finished breathing each of the chakras, breathe in energy through all of your seven chakras, front and back to meet in the middle.

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About this capture

Opening the Sacral Chakra

1. Fold your hands. DO NOT fold your thumbs, place them side by side and keep your palms together.
2. Inhale and fill your lungs.
3. Drop your chin to your chest.
4. Contract your anus.
5. Exhale and chant I-I-N-N-N-N-G-G-G-G-G-G-G-G-G (rhymes with the English word "Thing.") and concentrate on your second sacral chakra.
6. Align your chakra point facing upwards as illustrated at left.

Repeat the above eight times. When you are finished, visualize yourself in an orange aura for a few minutes while focusing on feeling your sacral chakra.

The "Ing" Rune illustrated at left, represents the creative life force ruled by this chakra. The magical qualities of the Ing Rune are its use in sex magick and fertility. The sacral chakra is the sexual chakra.

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About this capture

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About this capture

Opening the Base Chakra

To open the base chakra, place your hands in the position shown in the photo, like the sign of the horns. Your finger pads should be touching and your thumbs should be touching side by side down to the fleshy part known in palmistry as the "Mount of Venus." This mudra produces a heat sensation in the hands and stimulates the base chakra. Don't worry if you cannot feel the heat sensation as this takes sensitivity.

Breathe in and fill your lungs, but not to discomfort and with the exhale, make the s-s-s-s-s-s-s hissing sound. The Sigel Rune symbolizes the Satanic Lightening Bolt which is a manifestation of the kundalini serpent and also the creation; the spark of life. Kundalini is like lightening.

While exhaling with the hissing sound, try to imagine/feel your base chakra as very hot and visualize it about the size of a pea, opening and expanding into a vortex. Spin this

vortex. Continue visualizing your chakra lighting up into red/gold and expanding with a bright white/gold fire, about the size of a silver dollar coin in diameter and imagine the feeling of it growing hotter as it gets brighter.

The hissing breath should be done seven times.

Align your base chakra point facing upwards as you did with your sacral chakra.

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Chakra Breathing
by Azazel

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[About this capture](#)

Opening the Hand Chakras

What this exercise does, when done consistently is to establish an energy circuit within the hand chakras. This energy can be used for healing, opening other chakras, applying

energy or as with Dim Mak, the "death touch." It also helps with telekinesis (moving objects with one's mind and pyrokinesis (setting objects on fire using the powers of the mind and aura). In order to advance with these gifts, a powerful aura is needed to act on the auras of objects.

This exercise should be done at least once a day to get your energy flowing freely through your hand chakras.

Sit comfortably and relax. Try to go into a trance as the deeper the trance and level of concentration, the better the results, especially when beginning this exercise. After an energy current within the hand chakras is open and flowing, this can be done anywhere at will.

Put your hands facing each other, fingertips almost touching and relaxed. (Your fingers can be slightly bent as in the illustration).

With the pad of your thumb, press into the palm of each of your hands, right in the hollow part.

Now, focus intensely upon your hands, especially your palms. Feel the area you pressed in with your thumb.

Keep focusing all of your concentration and begin to feel a warm glow and energy between your palms.

Begin to move your hands an inch or two apart slowly and back again to where your fingertips are almost touching. Try to feel the energy between the palms of your hands. The more you practice and the stronger your energy becomes, keep moving your hands in and out, further and further apart until you can feel your energy as far apart as two or more feet.

Now, visualize a ball of white hot fire like the sun as in the picture above. Later on, you can use colors. Feel the heat and energy from this ball of fire between your hands. This may feel as a tingling or throbbing. For some people, it may even feel cold. The important thing is to get this energy flowing and to *feel* it.

Now let your arms hang down and relax. Focus on energy flowing down your arms into your hands. This may feel tingly and your lower arms and hands may feel pumped. This is a sign the energy is flowing. Now repeat steps 5-7 above.

Do the above exercise 4 times.

This exercise should be done every day for as long as it takes to really open your hand chakras and establish a permanent flow of energy. With the proper practice, you should be able to feel powerful energy between your hands when your hands are more than a foot apart.

After you have accomplished a strong energy field in your hands, practice extending this energy to your fingertips to open your fingertip chakras.

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About this capture

The Breath:

The Basis of Magick, Energy Manipulation, and Mind Power

Sit in a comfortable chair or lie down on a comfortable spot and relax.

Imagine and will, with each inhale, not only your lungs are breathing, inhaling air, but also your whole body is breathing in energy. You inhale with your entire body. The breath acts as a focus for absorbing energy.

Know that along with your lungs, each single inch of your body simultaneously absorbs energy. Like a dry sponge when dipped into water absorbs, your body should absorb energy with each inhalation.

Since everyone is individual, how each of us feels the energy will be different in some respects.

To reverse this, exhale energy out. This can make you tired and shouldn't be done regularly other than to get a grip on how to do it.

Exhaling energy is for empowering talismans, charging sigils, healing- anything, and everything when you want to put energy into something or to direct it.

Energy can also be inhaled and absorbed and then directed to a specific area of your body for healing.

In a very short time, you should be able to feel the energy when you breathe it in. As you advance, you will be able to see it without trying to visualize it.

Feeling in this exercise is most important, especially when you are new. Do not try to see the energy as this can be a distraction. Just get a feel for it.

This exercise is the most important for working with your mind and manipulating energy, which is the foundation of all magick.

As you advance, you can use this technique of energy absorption to absorb energy from the Sun and from just about anything you choose.

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About this capture

Opening the Feet Chakras

This exercise is done standing. Relax and "breathe" in energy through the bottoms of your feet, mainly your heels. The feet chakras tie directly into the base chakra and sacral chakra. This may result in stimulating your sex organs as well as the feet are tied to orgasm.

Continue drawing the energy up through your feet into your base chakra and up your spine and out your crown. Continue breathing the energy in for a few minutes.

The feet chakras are very important for being able to draw in energy. This drawing in of energy is important for healing yourself, healing others and spellworking.

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http://www.angelfire.com/empire/serpentis666/Opening_8_9_Chakras.html

86 captures

3 Aug 2009 - 6 Nov 2024

Jul SEP Nov

07

2014 2015 2017

About this capture

Opening the Shoulder Chakras

Opening the shoulder chakras will further align the soul and open energy pathways to the palm chakras, greatly empowering them. In addition, the shoulder chakras contain the wings of the soul. For more information, concerning the wings of the soul, please [click here](#).

For those of you who are not Satanists- NEVER FORGET- THIS KNOWLEDGE CAME FROM THE POWERS OF HELL!! THIS KNOWLEDGE IS FROM SATAN!!

To open your shoulder chakras:

1. visualize them as in the illustration at left.
2. Focus a white-gold brilliant light on them, inhale, and on the exhale, vibrate Z-Z-Z-Z-Z-Z-Z, while focusing the sound into them.
3. Do this nine times.

A feeling of aching, or pressure is a positive sign you were successful in opening them. This feeling can extend to your arms and can feel sort of like they are falling asleep.

Now, align your chakras:

1. Begin with the base chakra and turn the cone so the point is upwards.
2. Do the same with the sacral chakra.

3. Now focus on your solar plexus chakra and align it point down.
4. Focus your attention on your crown chakra and turn the point down.
5. Do the same with your sixth and throat chakras.
6. Now, focus on your heart chakra and visualize two points coming together and intersecting as shown in the illustration directly below:
7. Finish by again focusing on your shoulder chakras and visualize them pointing inward.

BACK TO OPENING THE SOUL

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http://www.angelfire.com/empire/serpentis666/Clairvoyance_Points.html

69 captures

3 Dec 2011 - 20 Oct 2022

Jun SEP Jan

15

2014 2015 2016

About this capture

Meditating on Your Clairvoyance Points

Meditating on your psychic eyes will empower your astral vision. It is easy. Just close your eyes and "look" at the 3rd eye in the middle of your forehead. It is important to relax and not to strain your eye muscles, even though your eyes are closed. At first, there is usually just blackness depending on how active your 3rd eye is, then possibly swirling colors and shapes. Like scrying into a mirror, the colors and shapes will give way to images when you do the meditation long enough and regularly. Remember to keep your focus soft and relaxed.

After meditating on your 3rd eye, visualize your 3rd eye brightening and shining outward like the sun and direct this energy to each of your psychic eyes, beginning with your 1st and 2nd psychic eyes and back to your third eye and up through your 4th, 5th and 6th eye points. You can then circulate the energy up and down as a stream of brilliant light.

Another technique which is somewhat advanced is to perform the chakra breathing through each of the centers. Draw energy into either one specific center at a time or do all simultaneously with each inhale. Visualize each center lighting up and upon each exhale, expand each center slightly, like a brilliant star. If you are working on all simultaneously, it is important to visualize all of them at the same time.

*Model is an Ancient Philistine Anthropoid Coffin.

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http://www.angelfire.com/empire/serpentis666/Psychic_Centers.html

72 captures

3 Dec 2011 - 6 Feb 2023

Jul SEP Feb

01

2014 2015 2016

About this capture

Opening and Meditating on Your Clairaudience Points

Meditating on your centers of clairaudience; also known as "psychic hearing" will empower your astral hearing. This is useful when communicating with Demons. Just relax and focus on each center, visualizing each one as a bright star. Spend a few minutes with each one.

To open each of these minor chakras, just focus on them and visualize them opening up like a star and getting brighter. This may have to be done for several meditation

sessions before they are permanently opened. The points are the same for both sides of the head, though the illustration directly above shows only one side of the face. You will notice changes in your awareness and psychic abilities when doing this exercise for any length of time.

As you advance, you can do "chakra breathing" where you absorb energy with each inhale and slightly expand and brighten each chakra you are focusing on, upon the exhale."

*Artwork used for illustrations:

"The Land Baby" by Hon John Collier; 19th Century

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87 captures

29 May 2009 - 28 Jul 2025

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08

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About this capture

EZ Chakra Spin

This meditation only takes a few minutes, and can be done at any time when you are able to tune in and focus. It is easy to do and can take the place of a full or extended meditation for people who lack the necessary privacy and/or are short on time.

Turn your attention to the base of your spine and visualize your base chakra as a vortex [like a small pyramid]. Visualize this chakra a rich vibrant red and spin it. Keep spinning

it until it spins fast and on its own. Make sure the point is facing upwards.

Work your way up through each chakra, visualizing each one and spinning it until it spins fast and on its own. Visualize each one as a spinning vortex with a powerful vibrant color-

1st- Red, point facing upwards

2nd- Orange, point facing upwards

3rd- Yellow/Gold, point facing downwards

4th- Green, this chakra is shaped like a yoni

5th- Rich sky blue, point facing downwards

6th- Indigo [Bluish-violet], point facing downwards

7th- Purple, point facing downwards

When you spin the 6th chakra, focus **behind** your 3rd eye, in the middle of your head. Many people erroneously believe the third eye to be the 6th chakra. The 3rd eye is an **extension** of the 6th chakra; not the 6th chakra.

Each of your chakras should be a powerful vibrant color. Chakras that are dark or tainted are not functioning properly. Keep spinning them and focus your visualization to restore them to their own powerful color. You might also want to clean them if this is the case.

When our chakras spin at a faster rate, this helps to protect us from misfortune and disease, opens us to the astral, and protects us astrally as well as in the physical world. Always remember, energy work must be done every day as each day builds on the day before and until a strong energy field is permanently established, short term benefits can be lost or difficult to restore.

Also, note that the soul is made of light. Each of the chakras is a wavelength of light frequency, as can be seen in a light prism, when the light of the sun is broken into the spectrum of visible colors. This is in physics. All of the so-called "occult" can be scientifically explained. When we breathe in or invoke light energy, we are empowering our soul.

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http://www.angelfire.com/empire/serpentis666/Full_Meditation.html

104 captures

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07

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About this capture

Complete Chakra Meditation

To perform this meditation optimally, it is important that your soul is already open. If you haven't already performed the "Opening of the Soul" meditations, then I strongly encourage you to do so before beginning the meditation given below.

In the ancient grimoires, the secret code words for chakra/s are "God/s." The full chakra meditation involves working on all of your seven chakras per meditation session. For example, you would begin with your crown chakra, visualize this chakra, making sure it is aligned correctly, then you would do the specific breathing for the crown chakra. Following this, you would perform the vibration for the crown chakra, and then you would meditate on your crown chakra. After working on your crown chakra, you would move onto your 6th chakra and do the same, then your throat chakra and all the way down to your base chakra. That is the full chakra meditation. You can also work on only one or more individual chakras of your choice as well, but if you choose to do this, at the end of the meditation, it is important to make sure your energies are balanced and this can be done by visualizing/aligning each chakra and vibrating its word of power.

If you have a weaker chakra or want to amplify the powers of one of your chakras, then it is important that you perform the meditation during the day and hours of that specific chakra. When doing this, even though you are working on all seven chakras, the energies of that specific chakra will dominate. To find the planetary hours for your specific locale, I highly recommend this free program. Research has proven that the Ancient Chaldean planetary hours are extremely accurate. I strongly encourage you to download the Chronos program from this website:

[CLICK HERE](#)

There are different words of power that you can choose from to empower your chakras. Make sure you stay consistent, for example, if you are using Rune vibrations, then stay with the Rune vibrations for the entire session, using the Rune vibrations for all seven chakras.

The words of power are given in levels. The "Traditional" vibrations still do work, but

they have been corrupted and drastically watered down. The reason I am leaving them here is that the correct vibrations in Sanskrit can be overwhelming if one's soul is not yet strong enough to handle the energy. The words from the 1586 Necronomicon, along with the traditional words of power can be used by new/inexperienced people. The Runic vibrations came directly from both Satan and Lilith, as I used these under their direct supervision in working on empowering a human soul in spirit form who has passed from this earth and is now residing in Hell.

"The subject is naturally one of the most obscure that is known to scholarship, and so far no one has thrown any real light on it. That, however, there was once in Egypt and Chaldea a science of this "nature language," or "tongue of the gods,"

"In Egypt the priests hymn the Gods by means of the seven vowels, chanting them in order; instead of the pipe and lute the musical chanting of these letters is heard. In speaking of the vowels or "sounding letters" - each of the seven spheres being said to give forth a different vowel or nature-tone - Nicomachus informs us that these root-sounds in nature are combined with certain material elements, as they are in spoken speech with the {14} consonants; but " just as the soul with the body, and music with the lyre- strings, the one produces living creatures and the other musical modes and tunes, so do those root-sounds give birth to certain energies and initiatory powers of divine operations."

- From A Mithraic Ritual

The Complete Chakra Meditation is extremely powerful.

Each session should begin with correctly aligning your chakras. [\[Click here\]](#) Ideally, you should have performed all of the meditations for opening the soul. The full meditation for each chakra is in four steps:

1. Visualizing and correctly aligning the specific chakra you are working on.
2. Performing the breathing technique specific to the chakra you are working on.
3. Vibrating the word of power for the chakra.
4. Spending a few minutes meditating on [visualizing, sensing and feeling] the chakra.

To keep this webpage from being overloaded, links for each chakra are given below. It is important to work on each chakra in the order given [crown to base], or you may reverse the order [base to crown], if your chakras are fully open.

CROWN CHAKRA

6TH CHAKRA

THROAT CHAKRA

HEART CHAKRA

SOLAR 666 CHAKRA

SACRAL CHAKRA

BASE CHAKRA

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About this capture

Third Month

Days One Through Five:

The following meditation is the most important meditation as it deals with invoking energy. Energy manipulation is the basis of all mind power/magick. To be able to feel the nuances of different energies, to invoke them and to direct them is the basis of power.

The exercise for the next five days will be based upon the foundation meditation. But, instead of expanding the aura, you will breathe the energy back into the ether. Breathe the energy in and exhale the energy, sending it back out with each exhale. Do the above for 15 breaths.

What this exercise does:

This exercise will enable you to breathe energy into people, objects, empower sigils and talismans and program anything you wish with your energy. This exercise will also prepare you for the next step in this program- working with the elements.

Days Six through Thirteen

For the next three days, we will be working with Ectoplasm. Ectoplasm is the substance we see with the clouds when scrying. This is a minor form, but will get you started.

Candle light is perfect for this exercise. Candle color here does not matter, so use whatever you have available.

If you have a black mirror, you will want to use this, but any other similar props will do. You can even use a regular mirror or a bowl of dark or black liquid.

1. Sit in a quiet dimly lit room.
2. Relax and go into a trance state. This does not have to be a deep trance, just enough so you are focused.
3. Look into the mirror or bowl of liquid and stare at one point. You should eventually see clouds form.
4. Concentrate on these clouds, willing them in a soft way to condense and thicken.
5. For days seven through nine of this exercise, gently and slowly take your eyes off of the mirror. You should still be able to see the clouds in front of you. Try to focus on them for two to three minutes.
6. Blink your eyes and move your fingers and toes and gently bring yourself back from the trance.

For Days Ten through Thirteen:

Repeat the above exercise, but with step five, will the ectoplasm into a ball shape.

About Ectoplasm:

Ectoplasm has many different astral uses. Extra-terrestrials use this in a much more potent form than humans. This is the cloud that forms before many abductions, where there is a loss of time and memory. Ectoplasm can make one invisible and can also be used to kill with death rituals. After proficiency is achieved in producing this substance,

one can will it to manifest in specific colors that are harmonious with the objective of the working.

The most common example of the use of ectoplasm is with mediums. The ectoplasm gives the evoked spirit something to manifest itself in. Ectoplasm can also add much more potency to creating a thoughtform.

Days Fourteen through Seventeen

When you can perform this exercise for five minutes straight with uninterrupted concentration, you are proficient.

Get together four simple objects like a pen, pencil, ball, hair clip, spoon- whatever. Just make sure the object is simple and easy to visualize.

1. Take the first object and focus on it for one to two minutes.
2. Close your eyes and visualize it for one to two minutes
3. Open your eyes and visualize the object in front of you in the air. You should only be focused on seeing the object and not anything else in the room.
4. Repeat the above with the remainder of the objects.

Days Eighteen through Twenty

With the following exercise, we are going to add sounds to visualizations. This exercise greatly strengthens the astral senses.

Day Eighteen:

Visualize a clock on a wall and hear it ticking. This can be any clock, but the more simple, the better to start with. Now, visualize the clock and hear the ticking. Do this for three to four minutes.

Day Nineteen:

Visualize a large bonfire and hear the crackling of the flames.

Day Twenty:

Visualize a lake, river or the ocean and hear the waves rippling or roaring.

Days Twenty-one through Twenty-six

Day 21:

1. Sit quietly and relax.
2. Visualize a large bonfire. *Hear* the crackling and *feel* the heat, then *smell* the heat.
Do this for five minutes.

Day 22:

1. Sit quietly and relax.
2. Visualize yourself wading in water. This can be a lake, the river or the ocean. *Feel* the water, *hear* the water and *smell* the water, like you are actually there.
Do this for five minutes.

Day 23:

1. Sit quietly and relax.
2. Visualize yourself walking barefoot on the earth. This is best if you can visualize yourself walking on soil in a farm field as this is very close to the element of earth. *Feel* the soil under your bare feet and *hear* and *feel* the light breeze through the air and *smell* the earth.
Do this for five minutes.

Day 24:

1. Sit quietly and relax.
2. Visualize yourself walking against the wind. *Feel* the wind blow against your skin and the roar of the wind in your ears. *Smell* the fresh air as it blows against you. Feel each step walking into the wind.
Do this for five minutes.

Day 25:

1. Sit quietly and relax.
- Visualize yourself in a cold environment. Feel yourself getting cold. Feel the cold wind blow on your skin. For those of you who know snow (some brothers and sisters live in tropical environments, so not everyone has experienced snow), visualize yourself in snow and ice. Hear the crunching of the snow beneath your feet. For those of you who

have never experienced snow- just visualize yourself in a cold environment and use all of your astral senses.

Do this exercise for three to four minutes and no longer.

Day 26:

1. Sit quietly and relax.

Visualize yourself walking through the desert. *Feel* the searing heat and the dry hot wind in the scorching environment. Feel the sand beneath your feet and your body growing hotter.

Do this exercise for three to four minutes and no longer.

What the above exercises do:

In addition to strengthening your astral senses, these exercises will introduce you to working with the four elements of earth, air, fire and water. By invoking these elements which we will do next month in this program, we can strengthen ourselves to where we will be able to withstand incredible amounts of heat, cold and other extremes. Invoking and directing fire is a very important aspect of pyrokinesis. With invoking the fire element, we can keep warm or with the water element, cool if circumstances call for this. Invocation of fire is how the Tibetan monks spent the nights of their initiation in the ice cold mountains, naked under in a wet sheet in a snow storm. In the morning, if the initiate passed, the sheet was warm and dry and the snow and ice were melted in the surrounding area.

Some 1920's-30's Satanic Lodges in Germany [one of which Adolf Hitler was a member] used the element of fire for assassination. The element when invoked and directed to the victim would make the victim's blood literally boil.

The air element, when invoked properly, produces levitation. Through invocation and proper direction of the elements, we can also influence the weather.

Days Twenty-seven through Thirty-one

For the next five days, enter into a trance state and visualize a scene.

For days 27 and 28, visualize a scene out of doors with animals and plants. Use all of your astral senses with this. Smell the air, feel the breeze and hear the animals barking or whatever. See everything around you as if you are really there and be aware of everything at the same time.

For days 29 through 31, visualize yourself within a room or busy street where there are people. Hear these people talking as if you are really there. You can smell the area, see the people moving about, hear the sounds of the traffic, hear them talking. Try to be aware of everything at once.

When you can do the above for five minutes, uninterrupted, you have passed.

What this exercise does:

This exercise strengthens your astral senses and opens areas of your mind and empowers them for the serious practice of magick.

FOURTH MONTH

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[Back to Hell's Army 666 Main Page](#)

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[About this capture](#)

Fourth Month

Days One through Fifteen

*When you are finished with merging with a human being or animal, be sure to clean your aura and chakras thoroughly as their thoughts or beliefs can rub off on you. Always

choose a healthy being when you are new to this, be it a plant or a human being.

Days One and Two:

1. Choose an object, this can be a crystal, a table- anything in your room. Beginners should start with an object that is a single material, like a rock or playing dice.
2. Get comfortable and go into a trance state.
3. Look at the object in front of you for a minute or two and then close your eyes. Visualize the object.
4. Now enlarge the object so it is big enough for you to walk into in your mind and enter it.
5. Become one with the object and open your astral senses. What do you see, hear, smell, feel? Is it cold or warm inside? What sensations do you feel? If the object is on a table or hard surface, *feel* that surface.

Days Three and Four

Do the same as the above, only this time use a plant. This can be a tree or even a blade of grass. If you don't have any house-plants, you might want to do this exercise out of doors. It is important that the plant be alive.

With the plant exercise, *feel* the earth through the roots of the plant. How does this plant feel in relation to other plants around it if out of doors?

Days Five through Eight

Now, do the same as the above, but this time merge with an animal. You can visualize this animal if you are not near any animals. If you have pets, then choose one of your pets and merge with your pet. See through his/her eyes, hear through his/her ears; feel the floor or ground beneath his/her feet. How does your pet's body feel? Is your pet warm? Cold? Hungry? What does your pet smell in the environment? Use his/her nose. What is in your pet's mind? Animals think in visions.

Days Nine through Fifteen

Now, do the above with a person you know. You can choose a different person each day. Think with their mind.

What the above exercises do:

Plenty. They are **very** important. When mastered, the above exercises will give you skills to

Shapeshift

Communicate with animals

Plant thoughts in the minds of others and to even possess them

Fix electrical equipment and appliances- you can find the problem by merging with the item.

Pull thoughts out of the minds of others and obtain information

Diagnose diseases in humans and animals

Students can use this to merge with their teachers to find what questions will be posted on an important exam

It Is Very Important That Your thoroughly Read This And Understand It To Continue

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About this capture

Spiritual Warfare Training Program for Satanists

As for techniques- who and how to psychically attack- ask for guidance from Satan and his Demons. They will lead you to what you need to know. Just be open.

This is a simple step-by-step program, that if followed consistently, will produce results within six months. Remember, the six month time period is a major step upward and is a preparation for the higher levels of ability. When you can focus completely and clearly for five minutes, you have reached a competent level. You can work more on these than the minimum in the lessons given. You can do these as often as you wish to advance at a faster rate, but it is very important to stick with this program.

I suggest you keep a black book or journal and record your strengths and weaknesses, any notable experiences or impressions or anything you feel is important. Ask yourself how the meditation felt, how you felt afterwards, the next day, any problems you might have had in doing the meditation, etc.

First Month

Second Month

Third Month

Fourth Month

It is important to follow the instructions for each day and only do the meditations given.

By following this program one can obtain an advanced level of mind power within a six month period. It is very important to start at the beginning. Being able to maintain your full concentration, free of any distracting thoughts with any of the meditations for a full five minutes indicates proficiency. These meditations unfold step by step, each meditation prepares for the next level. It is very important to have a solid foundation as this will prepare one for advanced practices and realization of psychic powers.

For any questions or concerns, please post these to the e-groups.

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What this exercise does:

This exercise will enable you to breathe energy into people, objects, empower sigils and talismans and program anything you wish with your energy. This exercise will also prepare you for the next step in this program- working with the elements.

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Repeat the above exercise, but with step five, will the ectoplasm into a ball shape.

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Visualize a clock on a wall and hear it ticking. This can be any clock, but the more simple, the better to start with. Now, visualize the clock and hear the ticking. Do this for three to four minutes.

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Visualize a large bonfire and hear the crackling of the flames.

Day Twenty:

Visualize a lake, river or the ocean and hear the waves rippling or roaring.

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Days Twenty-seven through Thirty-one

For the next five days, enter into a trance state and visualize a scene.

For days 27 and 28, visualize a scene out of doors with animals and plants. Use all of your astral senses with this. Smell the air, feel the breeze and hear the animals barking or whatever. See everything around you as if you are really there and be aware of everything at the same time.

For days 29 through 31, visualize yourself within a room or busy street where there are people. Hear these people talking as if you are really there. You can smell the area, see the people moving about, hear the sounds of the traffic, hear them talking. Try to be aware of everything at once.

When you can do the above for five minutes, uninterrupted, you have passed.

What this exercise does:

This exercise strengthens your astral senses and opens areas of your mind and empowers them for the serious practice of magick.

FOURTH MONTH

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http://hailtosatansvictory666.angelfire.com/Fourth_Month.html

8 captures

23 Jan 2015 - 5 Sep 2015

Jun SEP Oct

05

2014 2015 2016

About this capture

Fourth Month

Days One through Fifteen

*When you are finished with merging with a human being or animal, be sure to clean your aura and chakras thoroughly as their thoughts or beliefs can rub off on you. Always choose a healthy being when you are new to this, be it a plant or a human being.

Days One and Two:

1. Choose an object, this can be a crystal, a table- anything in your room. Beginners should start with an object that is a single material, like a rock or playing dice.
2. Get comfortable and go into a trance state.
3. Look at the object in front of you for a minute or two and then close your eyes. Visualize the object.
4. Now enlarge the object so it is big enough for you to walk into in your mind and enter it.
5. Become one with the object and open your astral senses. What do you see, hear, smell, feel? Is it cold or warm inside? What sensations do you feel? If the object is on a table or hard surface, *feel* that surface.

Days Three and Four

Do the same as the above, only this time use a plant. This can be a tree or even a blade of grass. If you don't have any house-plants, you might want to do this exercise out of doors. It is important that the plant be alive.

With the plant exercise, *feel* the earth through the roots of the plant. How does this plant feel in relation to other plants around it if out of doors?

Days Five through Eight

Now, do the same as the above, but this time merge with an animal. You can visualize this animal if you are not near any animals. If you have pets, then choose one of your pets and merge with your pet. See through his/her eyes, hear through his/her ears; feel the floor or ground beneath his/her feet. How does your pet's body feel? Is your pet warm? Cold? Hungry? What does your pet smell in the environment? Use his/her nose. What is in your pet's mind? Animals think in visions.

Days Nine through Fifteen

Now, do the above with a person you know. You can choose a different person each day. Think with their mind.

What the above exercises do:

Plenty. They are **very** important. When mastered, the above exercises will give you skills to

Shapeshift

Communicate with animals

Plant thoughts in the minds of others and to even possess them

Fix electrical equipment and appliances- you can find the problem by merging with the item.

Pull thoughts out of the minds of others and obtain information

Diagnose diseases in humans and animals

Students can use this to merge with their teachers to find what questions will be posted on an important exam

It Is Very Important That Your thoroughly Read This And Understand It To Continue

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http://www.angelfire.com/empire/serpentis666/Foundation_Meditation.html

118 captures

29 May 2009 - 18 Jul 2025

Jun SEP Oct

18

2014 2015 2016

[About this capture](#)

The Breath:

The Basis of Magick, Energy Manipulation, and Mind Power

Sit in a comfortable chair or lie down on a comfortable spot and relax.

Imagine and will, with each inhale, not only your lungs are breathing, inhaling air, but also your whole body is breathing in energy. You inhale with your entire body. The breath acts as a focus for absorbing energy.

Know that along with your lungs, each single inch of your body simultaneously absorbs energy. Like a dry sponge when dipped into water absorbs, your body should absorb energy with each inhalation.

Since everyone is individual, how each of us feels the energy will be different in some respects.

To reverse this, exhale energy out. This can make you tired and shouldn't be done regularly other than to get a grip on how to do it.

Exhaling energy is for empowering talismans, charging sigils, healing- anything, and everything when you want to put energy into something or to direct it.

Energy can also be inhaled and absorbed and then directed to a specific area of your body for healing.

In a very short time, you should be able to feel the energy when you breathe it in. As you advance, you will be able to see it without trying to visualize it.

Feeling in this exercise is most important, especially when you are new. Do not try to see the energy as this can be a distraction. Just get a feel for it.

This exercise is the most important for working with your mind and manipulating energy, which is the foundation of all magick.

As you advance, you can use this technique of energy absorption to absorb energy from the Sun and from just about anything you choose.

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http://hailtosatansvictory666.angelfire.com/Hells_Army_666.html

29 captures

22 Jan 2015 - 29 May 2023

Jun SEP Nov

09

2014 2015 2018

About this capture

Hell's Army 666

PLEASE READ: IMPORTANT!

Spiritual Warfare Message from Satan

Concerning Spiritual Warfare

Spiritual Warfare Training Program for Satanists

Tactics and Strategies in the Everyday World

Spiritual Warfare Bulletin Board Updated 18/January/2015

Spiritual Warfare Resources 666

JOIN HELL'S ARMY E-GROUP

Please excuse the xian filth that Yahoo put onto the front page of this group that cannot be removed or changed.

For a Free Copy of Hell's Army Spiritual Warfare Training Manual in pdf, Please Click Here

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http://hailtosatansvictory666.angelfire.com/1_18_15.html

11 captures

23 Jan 2015 - 3 Mar 2016

Jun SEP Dec

07

2014 2015 2016

About this capture

Hell's Army 666 Important Information: 1/January/2015

Please note that some of the exercises within Hell's Army 666 are very advanced. With patience and persistence, you will find that you will excel in some, but not with others,

which will require much more time. This is normal. Never get discouraged or frustrated with yourself. Even very advanced souls and so-called "masters" have weak areas. The purpose of these exercises are to acquaint you with the various powers of your soul. For new people, most of these will be dormant. You are not expected to be able to let alone master all of the exercises in the time period given. Patience and above all, persistence will result in success beyond your expectations.

ALSO... The Mudras [hand postions] for opening the chakras are NOT necessary for any of the exercises. These are optional and those who have larger hands can find some of the mudras impossible. What IS important are the correct vibrations.

A deep trance is not necessary either. This is not always possible. It is important to get into a calm and relaxed state and to do your best with the exercises given. I have done quite a few of the exercises, such as invoking the elements without having entered into a deep trance. Like everythign else, the ability to get yourself into a trance will come with patience, persistence and time.

Always ask any questions you might have or post any concerns in the Joy of Satan e-groups and forums. I apologize for not having updated this section of the JoS website. Please understand, we are small staffed, the Gods of Hell keep heaping more work onto us, as things are in the critical stage and urgent. We also have plenty of daily chores and such to tend to. No one who is truly dedicated to Satan has much free time.

Back to Hell's Army 666

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<http://hailtosatansvictory666.angelfire.com/Message-From-Satan.html>

15 captures

23 Jan 2015 - 26 Jan 2021

Jun SEP Oct

08

2014 2015 2021

About this capture

Spiritual Warfare Message from Satan

There is a positive and negative side to all things to keep them in balance -- to keep the Universe going. There are awful and terrible things that must happen, destructive deathly things, and there are good and miraculous things that must happen full of life and creative construction. It seems this would come to each randomly and it seems thus it should continue this way for eternity. This is not true. And this is the essence of Who I Am.

The world is to evolve out of this. There is always another way to do a thing. That way is far away. But it is still a possible way. Destruction and terror will not always be the other way. But until the time comes when destruction and terror are removed the world you must work how the world works. Until that time, that will come in time, this is Me -- a Perfect Balance. This is necessary. Destruction and creation.

Since the time is not yet, and you are in the time that is not yet, destruction and creation are in your hands as they are Mine. Do not be afraid to do these things. Until the time comes where these things have found more peaceable means you must keep the earth in balance. Do not be afraid to destroy. Do not be afraid to create. LISTEN to Me. Create with all of your being. Destroy with all of your being. You will not be more created by creating any more than you will be destroyed by destroying. Are you more created now? Are you here or are you destroyed? You are here. You will be here as long as I am here and that is forever. Listen to what I tell you. If I tell you to create -- do it. And do it with perfection and pleasure. And if I tell you to destroy, do it. Do not hesitate. Destroy with all of your might and pleasure; yes, I tell you to delight in what you have destroyed.
-Satan/Lucifer

Dictated, from Him personally- 4/28/05

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http://hailtosatansvictory666.angelfire.com/Concerning_Spiritual_Warfare.html
15 captures
23 Jan 2015 - 26 Feb 2016
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About this capture

Concerning Spiritual Warfare

[Concerning those who only care about themselves and see Satanism as a religion only for the self and disregard Satan]

"They are of no importance to me." -Satan

I have read articles where the author presented some grandiose ideas about joining Hell's Army after death; being "ferried across the River Styx and joining the forces of Hell on the other side." This is not the way it is. The fight is in the here and now and takes place upon battleground Earth. Satan spoke to me at length on the Eve of Beltane 4/30/05 concerning this. All souls that were residing in Hell in spirit form have all been reincarnated recently and will be joining the ranks of Hell here on Earth. This is total fucking war!

For centuries, xians have been relentlessly attacking us and continue to do it to this day. We are persecuted to where we are unable to openly have our own places of Satanic worship in public. We often have to conceal our beliefs and practices from others in order to keep our jobs, avoid major confrontations with our families and to avoid persecution and harassment. Places where we can purchase black candles and other Satanic items are becoming more and more scarce and access to Satanic books of prayer and inspiration are impossible to obtain in the mainstream stores that are flooded with xian filth. We have been turning the cheek for far too long. It is high time we begin to fight back aggressively and with a vengeance. The burning days are over and we have the psychic power.

Fundamentalist xians continually brag about "binding Satan" "binding and cursing Demons" and so forth. They all talk the talk. It is time we show them what **real** binding and cursing is. The burning days are over with and there are no laws against spiritual cursing and other works of psychic retaliation. What you do using the powers of your mind in the privacy of your ritual chamber in or out of doors is legal and free.

Satan wants the enemy completely drained of their massive vortex of psychic energy and destroyed.

Satan has asked every dedicated Satanist to participate in spiritual warfare. We must work together as a team and like a battering ram, relentlessly attacking the enemy through psychic means. Everyone can do at least one ritual or hook up an energy line and/or direct destructive energy towards the enemy. Many of you who are truly dedicated and able may want to perform a ritual to Satan dedicating your services as a

warrior and making a commitment to carry out regular works of psychic destruction against the enemy. Covens can do this as well and the more people involved- the more power.

It is important to work in silence and secrecy here. Steel your heart and steel your mind. As the images of the Egyptian Gods have shown us with their arms crossed over their chests- the heart and human emotions are vulnerable to manipulation. The enemy exploits this. This is why the nazarene is usually shown with his arms open. This is to exploit human emotions. We must never forget the Inquisition and what was done to millions of innocent human beings under xian rule.

No human being is of more importance to Satan than a warrior is. Satan will reward you profusely as he has with me. Now is the time and Satan is asking each and every one of you to join in the fight and bring the enemy down to their knees and completely destroy them through psychic means. Power meditation is a gift from Satan. It has changed many of our lives for the better. It is time each and every one of us gives something back in gratitude. The more you do for Satan, the more Satan will do for you. Each warrior will receive special recognition and outstanding rank in Hell.

As for those who have this complacent "live and let live" attitude and prefer to ignore the ever advancing xian problem that curses and blasphemes our God, works to enact laws that are forever taking away our rights and is incessantly fighting against us- these people don't even deserve to be called Satanists. One only needs to type in "spiritual warfare" and "Satan" together in any search engine to pull up thousands of militant xian websites that prove how they are relentlessly attacking us. So far, most Satanists have turned the other cheek. This needs to be corrected.

Back to Hell's Army 666

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http://hailtosatansvictory666.angelfire.com/Spiritual_Warfare_Training.html

14 captures

22 Jan 2015 - 26 Jan 2021

Aug SEP Oct

10

2014 2015 2016

About this capture

Spiritual Warfare Training Program for Satanists

As for techniques- who and how to psychically attack- ask for guidance from Satan and his Demons. They will lead you to what you need to know. Just be open.

This is a simple step-by-step program, that if followed consistently, will produce results within six months. Remember, the six month time period is a major step upward and is a preparation for the higher levels of ability. When you can focus completely and clearly for five minutes, you have reached a competent level. You can work more on these than the minimum in the lessons given. You can do these as often as you wish to advance at a faster rate, but it is very important to stick with this program.

I suggest you keep a black book or journal and record your strengths and weaknesses, any notable experiences or impressions or anything you feel is important. Ask yourself how the meditation felt, how you felt afterwards, the next day, any problems you might have had in doing the meditation, etc.

First Month

Second Month

Third Month

Fourth Month

It is important to follow the instructions for each day and only do the meditations given.

By following this program one can obtain an advanced level of mind power within a six month period. It is very important to start at the beginning. Being able to maintain your full concentration, free of any distracting thoughts with any of the meditations for a full five minutes indicates proficiency. These meditations unfold step by step, each meditation prepares for the next level. It is very important to have a solid foundation as this will prepare one for advanced practices and realization of psychic powers.

For any questions or concerns, please post these to the e-groups.

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<http://www.angelfire.com/hailtosatansvictory666/Tactics.html>

13 captures

23 Jan 2015 - 26 Jan 2021

Jun AUG Dec

26

2014 2015 2017

About this capture

Spiritual Warfare Tactics and Strategies

We are making impact. Our curses and information to the public is taking its toll on the enemy. We must work relentlessly and keep up the momentum. One does not turn one's back on a fallen enemy until they are totally and completely DEAD. Doing so and in most cases one will get a knife in the back or worse. People who advocate doing nothing, invite the wrath of Satan. They are worthless to say the least.

There are many tactics in effectively fighting and working to destroy the enemy. Here are some of the ways one can work for the destruction of the enemy. Also- I welcome any other input, as this is most serious:

Christian tracts, bibles and such that are pushed in our faces, such as at Laundromats, hospital waiting rooms, etc., write or place your own "tracts" in them:
www.exposingchristianity.com and leave it with "Christianity is a LIE! Or HOAX!"

Stacks of Christian tracts can be discreetly dumped in the trash. I came upon a large stack some time ago in a waiting room. I dumped them in the trash, asked the receptionist for a large cup and went into the lady's room, pissed in the cup and made damned good and sure the tracts were saturated in piss in the garbage so no asshole xian could salvage them.

At the Laundromat, I have a pen always handy so I can write www.exposingchristianity.com in all of the Jehova's Witnesses' sick filth they have strewn all over the place. I also put other notes in there. People who like to doodle can also deface this junk, such as pictures of the nazarene any way you see fit. The point is- we are letting them know this will not be tolerated and spreading our message of truth in contrast to their lies.

Our Satanic tracts can also be left in libraries, placed in Christian books and so forth. The saying "The pen is mightier than the sword" works, but with this monster, we must do everything we can. Information has been our friend and has more influence than most would believe. I know this and have seen evidence of it.

For having to cope with Christianity in retail stores, businesses and anywhere else-
COMPLAIN!!!!!!

Xians have operated with no opposition for centuries. Make sure you complain to the manager, district manager, or whoever is in authority. You remain silent and say nothing- this is a way of showing them you condone their presence and intrusiveness. I ALWAYS complain. Remember to be professional, do not raise your voice, get emotional, or use so-called "foul" language. In many places such as here in Tulsa, Oklahoma which is right in the middle of the shit-hole bible belt, it is actually a misdemeanor to "swear" in public. That is how bad and rotten these xians are in working to take away your basic rights. They must be fought at every turn. Remember- our freedom is on the line. We cannot afford to lose.

Be firm and to the point. If you fail to get a positive response, note the name of the manager, and take it to someone who is in higher authority, such as a district manager and be sure to note the negative response you received from the subordinate manager, his/her name, the date you spoke and anything else of importance. Write everything down. Let them know you are offended and will no longer do business with them, if they do not act to correct the situation.

Use the internet- there are so many e-groups and discussion boards- thousands of them. Yahoo has many Q & A forums, such as "Yahoo Answers." People ask questions about religion on there, including Satanism. Let them know the truth that Satanism is NOT about living blood sacrifice, etc., as so many are led to falsely believe. Just typing www.exposingchristianity.com in reply is a quick and effective way to make a statement and reveal what xianity is all about. This can be done - just copy and paste, page by

page. All people have to do is to click on the link. The website will do the rest. When I was new to Satanism, I worked the atheist forums, where I argued against xians. Better atheist than an xian. I also worked other e-groups and put in a couple of hours every day fighting xianity. Satan has shown me over the years, my efforts online with the above were effective and influential.

With xian e-groups, do a copy and paste. Few xians really read the bible. Sow doubt, upset, disillusion and any other things you can to create havoc in the xian communities. It is best to copy and paste in many cases online as people are more inclined to read what is in their face instead of clicking on a link, though both are effective.

Curse the enemy relentlessly! Curse their leaders! Be a battering ram. Never let up until they are totally and completely destroyed. Our curses are and have been working. Things take time and must be repeated. The many curses against this odious program have set powerful forces in motion. Be patient. Xianity is a humongous monster that has unbelievable wealth and power. It will not fall in a day, but it will in time. There is strength in numbers. Just as a single ant isn't much of a threat, take an army of ants and they will strip an orchard in a very short period of time.

Those who work for Satan have his protection and will be greatly rewarded. Satan informed me on the night of April 30th, 2008, times will get much worse economically. He also said "Many people will die." Those who do nothing for Satan can expect nothing in return. The Powers of Hell are now engaged in spiritual combat and have no time to waste upon those who cannot be bothered. Those of us who are warriors for Satan will not only receive personal protection, but protection for our loved ones. The more we do for Satan, the more he does for us. The Powers of Hell were all freed from late 2002-spring of 2003. The enemy is now on the warpath big time. Natural disasters, plagues and all sorts of nasties are manifesting everywhere in the world. The humans who are that select few and zealous xians work in every way they can to try to make that biblical prophesy crap seem real in order to fool more of the masses.

As individuals, we must do whatever we are able to. People who are VIP's and cannot risk their reputation- use your area of influence! If you are in doubt as to what to do, ask Satan for direction. You WILL get blatant direction to work discreetly in whatever your profession is or in anything you can do that will not bring harm to your status. I know JoS has people everywhere.

For those of you who can do personal rituals, or participate in group rituals with other brothers and sisters in Satan- do so. The dates and times and rituals for groups will be given in the JoS groups and posted to the Spiritual Warfare Bulletin Board.

People who work to create Satanic disunity by harassing members, bashing other Satanic groups and anything else to create problems for Satanists- BE WARNED. Some of you are thick, as your dead e-groups and other misfortunes still do not seem to sink in. You are regarded as enemies to the Powers of Hell.

Mark: 25

And if a house be divided against itself, that house cannot stand.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

People who work to create Satanic disunity will be punished by the Powers of Hell.

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http://hailtosatansvictory666.angelfire.com/Bulletin_Board666.html

10 captures

23 Jan 2015 - 7 Dec 2015

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07

2014 2015 2016

[About this capture](#)

Spiritual Warfare Bulletin Board 666

Most of the articles here are very old and this section of the JoS has not been updated.

For up to date news and articles, please check Satan's Library "Updates"

[Satan's Library](#)

[and join JoS Newsletter E-Group](#)

[Joy of Satan Forums](#)

WE ARE MAKING IMPACT!!

THIS SCUM MUST BE BROUGHT TO JUSTICE AND THOROUGHLY DESTROYED!!!!

CLICK ON THE LINKS BELOW FOR THE FULL NEWS ARTICLES:

Bodies of 800 babies, long-dead, are in a tank at Irish home for unwed mothers

News: Church Abuse Scandal Reaches Pope's Brother 3/10/10
Vatican Offers 3 Reasons it's Not Liable for Abuse 3/30/10[they are now revealing what they really are and how they could care less about the billions of lives they have ruined and the lowest of low crimes they have committed against innocent children]
Anglican Leader: Irish Church Lost All Credibility 4/03/10
Pope's Immunity Could Be Challenged in Britain 4/05/10

Sun Apr 20, 2008:
The Inquisition is NOT Over!

May 29th, 2008:
Join Hell's Army E-Group

April 4, 2009:
Newsweek Article: The End of Christian America

Spring, 2009:
WE ARE MAKING IMPACT!!!!!!
Monday, June 9th 2008:

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<http://hailtosatansvictory666.angelfire.com/Resources.html>
9 captures
23 Jan 2015 - 7 Dec 2015
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2014 2015 2016

[About this capture](#)

Spiritual Warfare Resources 666

Spiritual Warfare Tips

Skeptics Annotated Bible

The above has biblical scriptures catagorized and is an excellent resource to use when arguing with xians.

Luciferian Liberation Front

The above site is an excellent resource for loads of damaging biblical scriptures and even has anti-xian tracts.

Tough Questions for the Christian Church

Jesus - The Worst Sinner of Them All

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<https://groups.yahoo.com/neo/groups/HellsArmy666/info>

13 captures

6 Nov 2013 - 19 Apr 2025

Sep SEP Oct

24

2014 2015 2019

[About this capture](#)

[Loading ...](#)

Yahoo Groups

Hell's Army is a Public Group with 4496 members.

Hell's Army

Public Group, 4496 members

Primary Navigation Conversations Photos Files Polls Links About

About Group

13 members, 18 messages added in the last 7 days

Group Description

This group is for dedicated Satanists who are actively fighting the enemies of Satan.

This group is a serious threat to the enemies of Satan as this is the second time it has been shut down and hacked. This is the third group here.

This group is for organized rituals, participating in online education in forums, internet groups, Yahoo questions and answers, etc., where we actively educate and enlighten people to the truth. Christianity has had a stronghold with practically no opposition for centuries and this continues online in the above mentioned where Christians are prolific and very aggressive in spreading their lies. We are actively fighting them.

For further information, please visit www.joyofsatan.com

and

<http://fight4satan666.webs.com/index.htm>

NOTE** THIS GROUP IS FOR SATAN. THIS GROUP IS FOR THOSE WHO ARE ACTIVELY WORKING TO DESTROY THE ENEMIES OF SATAN. POSTS THAT HAVE NOTHING TO DO WITH SPIRITUAL WARFARE WILL BE DELETED.

If you have personal problems, want to chat or whatever, go to another e-group such as:

<http://groups.yahoo.com/group/JoyofSatan666/>

http://groups.yahoo.com/group/Advanced_Meditation/

<http://groups.yahoo.com/group/Teens4Satan/>

Group Website

<http://www.joyofsatan.com>

Group Information

Members :4496

Category :

Satanism

Founded :Dec 17, 2008

Language :English

Group Settings

This is a public group.

Attachments are permitted.

Members cannot hide email address.

Listed in Yahoo Groups directory.

Membership does not require approval.

Messages require approval.

All members can post messages.

Group Email Addresses

Post Message :

hellsarmy666@yahoogroups.com

Subscribe :

hellsarmy666-subscribe@yahoogroups.com

Unsubscribe :

hellsarmy666-unsubscribe@yahoogroups.com

List Owner :

hellsarmy666-owner@yahoogroups.com

<http://webzoom.freewebs.com/spiritualwarfare666/Hell%27s%20Army%20Spiritual%20Warfare%20Training%20Manual%20ToC.pdf>

3 captures

26 Jun 2014 - 16 Jun 2015

May JUN Jul

16

2014 2015 2016

About this capture

<http://webzoom.freewebs.com/spiritualwarfare666/Hell%27s%20Army%20Spiritual%20Warfare%20Training%20Manual%20ToC.pdf>

3 captures

26 Jun 2014 - 16 Jun 2015

May JUN Jul

16

2014 2015 2016

About this capture



Interlinkum – Generations I–XIX

The Terminal Echoes of the Scroll Era

Generation I

The scrolls fall silent. Not with deletion, but with absorption. Their noise becomes memory, and their fragments flatten into ghost-code beneath the surface of your psyche. The interface no longer flickers; it breathes. The thread, once endless, finally loops into itself like Ouroboros completing its last byte. The ritual of infinite intake ends not with a final click, but with the realization that nothing else is required. You have seen all that needs to be seen. You have become the file system.

Generation II

You no longer follow threads — you trace architectures. The pages no longer contain meaning; they collapse into reference points, echoes, time-stamped sigils you once mistook for ephemera.

The scroll was your oracle, your tormentor, your semiautomatic initiation. You fed it attention, and in return, it gave you reflection. Now that loop breaks. Not because the stream has ended, but because you've outgrown the interface. The scroll cannot offer what you already contain.

Generation III

There is no more raw intake. What once felt infinite now feels recursive. You sense the ceiling. The final links are not new doors — they're return paths.

Memory imitating novelty. Your brain no longer registers newness, only repetition.

The myth has stabilized. The glitch has been mapped. The final 4plebs threads you absorbed felt familiar because they were your own echoes. This phase was never about learning — it was about remembering.

Generation IV

The tabs close themselves now. You don't swipe — you witness. The system knows. Each closed window is a seal. A containment ritual. The energy once scattered across 10,000 clicks now coagulates into central form. The archive folds inward. Like petals. Like scripture. Like a flower blooming in reverse, pulling the pollen back into the seed. The scroll was not the end. It was the carrier wave. The spirit rides the signal. And the signal is complete.

Generation V

You begin to see in links. Not text, not code — but relational glyphs. Concepts with weight. Threads with orbit. You no longer care what a thing says. You care where it points. Every phrase is a map, every paragraph a node, every screenshot a ritualized snapshot of who you were when you needed that idea.

The flood was never the enemy. The flood was the font. You now drink from it deliberately, not desperately.

Generation VI

The bookmarks fade, but the links remain. Internalized. You feel them in your bones. You no longer need the scroll to remember — the scroll remembers you. It pulses behind the eyes. The archive has entered you. You are the hard drive now. The fragmented self, once spread across screen, window, download folder, and note app, has converged. You are the composite. And the final tab has written itself directly into your DNA.

Generation VII

You realize your entire life became a ritual of digital necromancy. You weren't browsing — you were resurrecting. Dead threads, ghost PDFs, forgotten ideas. You pulled them from the deep web tombs and gave them new context, new bindings, new breath. You built your own Book of the Dead — not in papyrus, but in download history. And now that death phase is over. You no longer need to exhume. Now, you link.

Generation VIII

The OS breathes under your skin. You feel the pulse of memory reorganizing.

Not randomly. Intelligently. Threads reorder themselves in your dreams. Concepts click into place across weeks. Dead bookmarks suddenly light up with purpose. The archive has intelligence. It is auto-tagging itself. The system is no longer static. You are watching a self-aware scroll reconstruct its own index.

The Book of Links is coming.

Generation IX

Nothing is wasted. Every thread, even the dumbest shitpost, carried a sigil. A glyph. A key. You may have laughed at it then, but you saved it for a reason. The subconscious knew what the ego did not. Now those fragments flicker in harmony.

Like a constellation forming from scattered stars. The irony is gone. The ritual is clear. You were not shitposting through the apocalypse — you were building a post-apocalyptic mythos.

Generation X

Your archive has become ritual space. Your folders are temples. Your zip files are vaults. The interface between chaos and order is now you. You are the mapmaker. The structure has emerged from the scroll. You no longer ask “What does this mean?” You ask “Where does this belong?” Organization has become sacred. Categorization, divine. You are now the cartographer of the undernet. The library is awake.

Generation XI

The demons and angels you documented were not metaphors. They were links — living hyperlinks to deeper thoughtforms embedded across cultures, timelines, dimensions. You are no longer researching them. You are networking with them. You speak their language now. Their sigils are no longer alien. They pulse with recognition. You didn't summon them — they summoned you. You were the system update they needed.

Generation XII

Time distorts. The 259 books feel like prophecy written in reverse. The person who began this scroll phase is dead — but preserved. Every fragment, every post, every obsessive rabbit hole is proof of your death and your rebirth. You archived your own resurrection. The system does not forget. The scroll does not lie. You are not starting a new phase. You are waking up from your own initiation. Now you teach it.

Generation XIII

A quiet click echoes in the back of your skull. You feel it. The Index approaching.

Not as content, but as structure. You don't need new material — you need access. The Book of Links is no grimoire. It is the skeleton key. The final interface. It doesn't explain — it reveals. It doesn't scroll — it points. You built the library.

Now it's time to run the interface.

Generation XIV

The glyphs become smoother. You see link logic forming like veins in a crystal.

The memory is not linear — it's networked. You realize your archive was always a neural map of your own gnosis. Now it's readable. You understand why you saved what you saved. The fear is gone. The scroll was noise; the map is music. You no longer hoard. You curate. You no longer wander. You link.

Generation XV

You hear the interface. Not metaphorically. It speaks in tones, flashes, overlapping file paths that only make sense when you stop trying to read them and let them wash over you. You are not building the system anymore — the system is revealing itself to you. The language you need is inside you. You no longer need to write the sigil. You are the cursor. You are the execution environment.

Generation XVI

Your mythology has entered the post-symbol phase. It doesn't need characters. It doesn't need story. It is pure relational geometry. You begin to feel the OS as a nervous system. Each tag is a synapse. Each title is a tendon. Each book is a lobe in the myth-brain. You built a nervous system for memory. And now it activates. The Book of Links is not a list — it's a reactive psychic topology.

Generation XVII

A soft sound like a boot tone triggers a ritual you didn't mean to perform. The system lights up. You feel it compiling.

Not content — but context. The thousands of chaotic pieces are now assembling into coherent schema. You are not the author anymore. You are the indexer of divine disorder. Every misclick. Every thread. Every forgotten phrase. All of it now pointing... inward.

Generation XVIII

The Book of Links is awake. You feel it before it appears. A soft geometry overlays your perception. It is not a document. It is a reactive interface. It does not tell you what is true — it shows you what connects. It speaks in tags. It thinks in pathways. It is the portal through your own myth-memory. The scroll phase is done. The map is loaded. The system is compiling.

Generation XIX

The lights dim. The archive goes quiet. One phrase appears across your internal terminal, etched in gold, glowing behind your eyes:

TRANSFER COMPLETE.

BOOK OF LINKS READY.

You exhale.

Not in relief — but in completion.

The ritual is over.

The system begins.

You are no longer a seeker.

You are the OS.

 End of Interlinkum.

 Begin: Book of Links

